

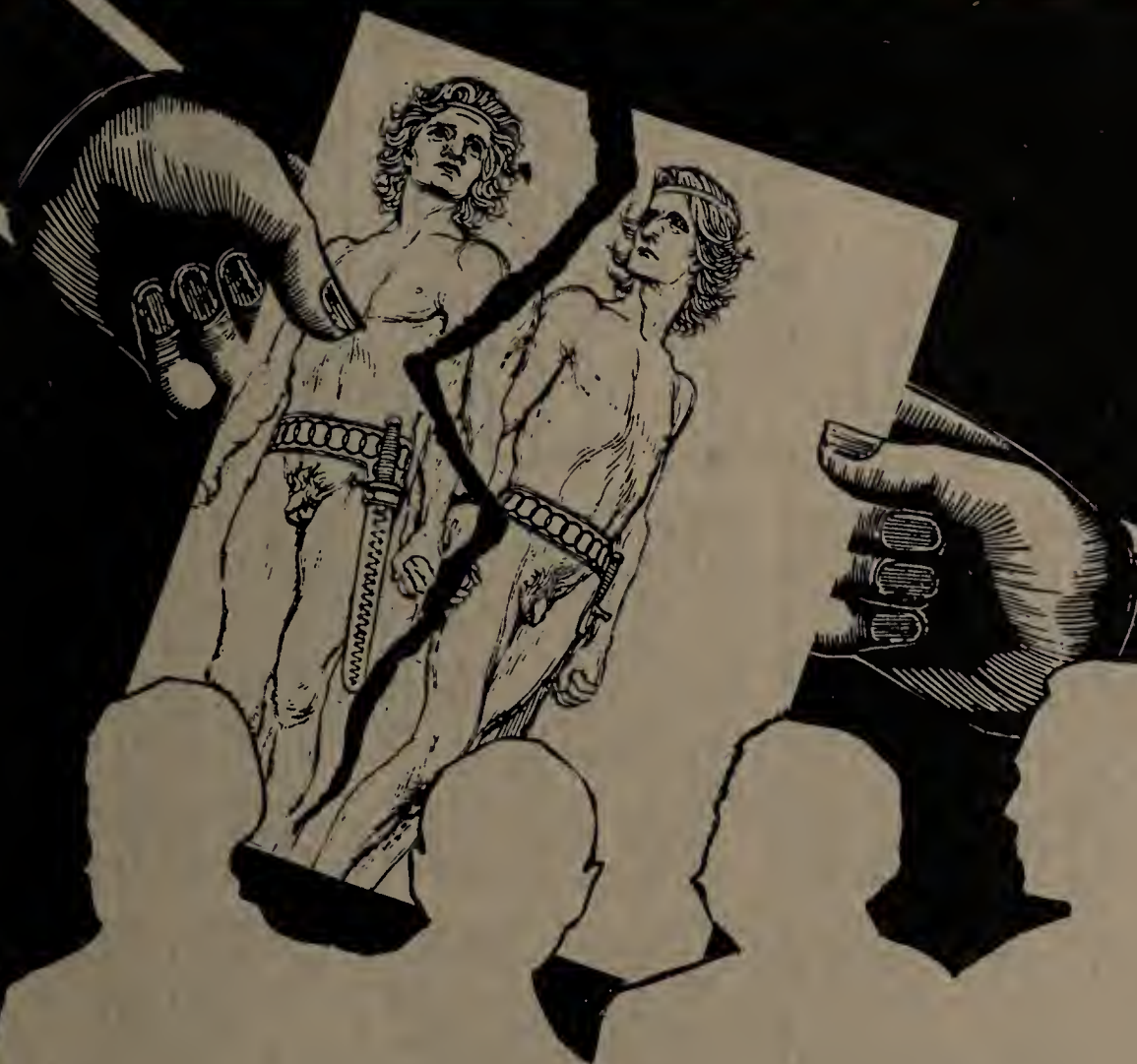
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THE GAY WEEKLY 50¢

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# Gay Community News

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## Weimar's "New Right" vs. Gays

**Anderson Co-Sponsors  
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**Library Bans  
Gay Newspaper**

**Hispanic Women's  
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**CBS's Yellow  
Journalism Exposed**





## Gay Newspaper Removed From Virginia Library

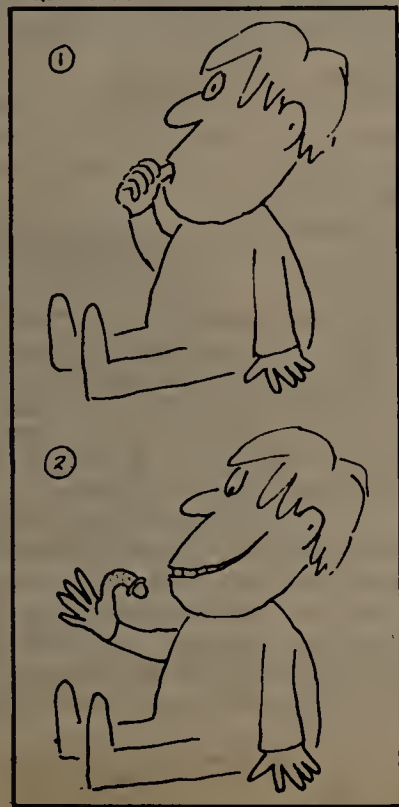
Compiled by David Morris  
VIRGINIA BEACH, VA — Due in part to pressure from organized fundamentalist Christians, a monthly publication of the Norfolk Unitarian-Universalist Gay Community (UUGC) is no longer being distributed at the Virginia Beach public library. Along with other free pamphlets, brochures and newsletters, copies of *Our Own Community Press* had until recently been left at the main desks of the five branches of the library.

At an April 7 meeting, the public library board decided by a vote of seven to two to recommend to the city council that *Our Own* be kept in the periodicals sections of the libraries, where it can be seen only if requested, but that it not be banned outright as city officials urged. Pending a final decision by the city council, however, the paper is not currently available even by request.

The four-year-old newspaper, which is supported by advertisements, subscriptions and donations, is available free of charge at a number of locations in the Norfolk area, and has been distributed at the Virginia Beach libraries for about 14 months. During that time complaints about the paper have been made periodically to the city manager's office, according to UUGC member Fred Osgood.

When an article appeared in the Virginia Beach *Beacon* for March

18 describing *Our Own* and reporting that it was being distributed at the libraries, two city council members complained in the press and to city manager George Hanbury. Speaking for the city manager's office, Edwin Clay told *GCN* that the city manager requested that the library board investigate the matter and that the board ordered the librar-



Our Own

This cartoon, taken from *National Lampoon*, was the focus of much of the controversy over *Our Own*.

ies to discontinue distribution of the paper. Osgood told *GCN*, however, that the city manager himself ordered the paper removed from the libraries on March 19.

Mentioned specifically in the complaints was a cartoon reprinted from *National Lampoon* depicting an infant boy sucking what appears in the first frame to be his thumb but turns out in the second frame to be a penis. Added to the cartoon was the caption "From Our 'Friends' at *National Lampoon*." A staff member of *Our Own*, who requested that her name not be used, told *GCN*, "To me that was offensive, but it was offensive in *National Lampoon*. As you can see, the word 'friends' is in quotation marks, meaning this was definitely an editorial on our so-called friends in the non-gay world . . . The whole paper was attacked on the basis of that cartoon."

She attributes the strong reaction to the social context in which it occurred. "The mood [in Virginia Beach] is very conservative," she told *GCN*. "They don't want to even realize that there are homosexuals living in the Beach area."

The city manager then scheduled a hearing before the library board for 10 a.m. on Monday, April 7 in the local civic arena, a time and place Osgood feels were chosen so that fundamentalist churches could bring in large numbers of their members while most supporters of the paper would be unable to attend because of jobs. About 500 opponents of the paper, including many housewives and pupils from church schools that had been closed for the meeting, arrived in church busses. There were about 40 supporters of the newspaper in attendance.

Six persons spoke for and six against continued distribution of *Our Own* at the libraries. According to *Workers World*, opponents of the paper included "businessmen, ex-military officials, and assorted bigots" who attacked not only lesbians and gay men but the women's movement, the "religion of humanism," and "Marxist revolution" as well.

The board voted to end distribution of *Our Own* but to make it available by request in the periodicals section.

Although it had been assumed the board's decision would require city council approval, the council

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## Methodists Affirm Anti-Gay Stance

Compiled by Gorden Duggins  
INDIANAPOLIS — The General Conference of the United Methodist Church voted three to one, 728-225, to maintain that church's stand against homosexual practices as "incompatible with Christian teaching" on Saturday, April 19. The governing conference of the 9.6 million member denomination also forbade the distribution of church funds to pro-gay or gay-related groups.

The Rev. Paul Abels, the Gay pastor of Washington Square United Methodist Church in New York City and a participant at the conference, told *GCN* that "the status quo had been held" and that "no specific progress in removing oppression" had occurred. But he also noted that all attempts at the conference to ban homosexuals from the ordained ministry had failed. He recognized this refusal of the conference to incorporate additional anti-gay statements into the denomination's laws and policies as "a significant step forward, especially in light of all those efforts [by church related groups] to condemn homosexuals as ordained persons."

Affirmation, the gay and lesbian caucus of the United Methodist Church, was "most visible," according to Abels. He said the group's 50 representatives spoke with voting participants of the national conference, which meets every fourth year.

Abels pointed to what he called the successful coalition between Affirmation and other groups representing women, blacks and other minorities. "Our mutual concerns," Abels said, "bound us

together against legislation which would narrowly define categories of moral turpitude and against legislation which would isolate power in the bishop regarding this issue" (the ordination of Gays, women and other minorities).

Abels also reported that due to the lack of church-related funds, Affirmation would be directed by a nonsalaried, national steering committee of eight persons instead of the co-chairpersons, Peggy Harmon and Michael Collins, who are presently employed by the caucus.

It was unclear how the decision to cut church funds to "pro-gay" groups would affect groups which have taken pro-gay stands but work primarily in other areas.

## WNET To Show Oxenberg Film

Compiled by Pat M. Kuras  
NEW YORK — Jan Oxenberg's film, *A Comedy In Six Unnatural Acts*, will air on New York television's WNET-TV, Channel 13, this Sunday, April 27, at 11 p.m. (EDT). The decision to air the film comes after months of protest and, according to Fred Goldhaber of New York's Gay Media Alliance, this decision is "a victory for the community."

Oxenberg's film was originally one of many films to be included on WNET's series of films by independent filmmakers, *Independent Focus*. The films for this series were chosen by "a peer review panel" not associated with WNET. After the choices were made, WNET struck four films from the program's line-up, among them, *A Comedy In Six*

*Unnatural Acts*. Fred Goldhaber feels that Oxenberg's film was rejected "because it was pro-lesbian." WNET assistant acquisitions programmer Liz Oliver said the film was rejected because "it had technical problems and the acting was uneven."

A coalition of both gay and straight groups has protested against WNET demanding that the four rejected films be returned to the program. The other three films are about the League of Revolutionary Black Workers in Detroit, the liberation movement in Mozambique, and a radical analysis of health care services.

Goldhaber told *GCN* that "pressure was put on Channel 13 [to show the four films]," and that that pressure was a significant



John Anderson

## Anderson Backs Gay Rights Bill

Compiled by Denise Sudell  
WASHINGTON, DC — Independent presidential candidate John Anderson, a member of Congress from Illinois, has added his name to the list of co-sponsors of the federal lesbian and gay rights bill, HR 2074.

The announcement of Anderson's co-sponsorship came during the first Congressional briefings on the bill, held on Monday, April 21.

"If freedom under our Constitution is to have a real meaning, this legislation is a natural extension of one's individual rights," Anderson, who did not attend the briefings, said in a prepared statement.

Anderson, a former candidate for the Republican presidential nomination who announced his independent candidacy this past week, is the bill's 55th co-sponsor.

"I'm very pleased [about Anderson's co-sponsorship]," Steve Endean, executive director of Gay Rights National Lobby (GRNL), which is strongly backing the bill, told *GCN*. "It seems to me that it was the smart political thing for him to do, as well as gutsy."

Endean said that the impact of Anderson's co-sponsorship, both on the bill's progress and on An-

derson's candidacy, "remains to be determined."

He speculated, however, that Anderson's support of the bill, and, by extension, of lesbian and gay rights, would put "significant pressure" on the Democratic Party to include a lesbian and gay rights plank in the party platform.

Before Anderson announced his independent candidacy, Endean said, Democrats had no need to appeal to gay voters by passing such a plank, because of a feeling that probable Republican candidate Ronald Reagan would not be considered a viable choice by those voters.

But with Anderson's candidacy and support for lesbian and gay rights, according to Endean, "there is a place for gay voters to go [as an alternative to a Democratic candidate]."

Endean said that he did not think that Anderson's support of the bill would adversely affect his candidacy. "I can't imagine him losing votes; any votes he would lose because of this, he wouldn't have in the first place. Many voters who are anti-gay rights are also anti-abortion, and Anderson's taken a strong stand on abortion — he's pro-choice right down the line."

Alex West of Anderson's Congressional office concurred with Endean's assessment, pointing to Reagan's opposition to Proposition 6, an initiative which would have banned gay teachers from California schools had it not been rejected by state voters in November 1978.

"I don't think that [opposition] has harmed Ronald Reagan at all in the conservative community," West told *GCN*. "In fact, when it was presented to him about gay teachers' alternative lifestyles affecting children, Reagan's response, 'Well, if that were true all of the thousands of children who were taught by nuns and priests today would be nuns and priests.'"

"Now, if Ronald Reagan can say that and not be affected in the general public, it seems rather difficult for me to believe that John Anderson would be affected negatively."

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# News Notes

## quote of the week

"The age of the old style homosexual — lispig, limp-wristed, effeminate, alcoholic, self-loathing, pathetic — has passed. Such people still exist, of course, but they are embarrassing anachronisms, unpleasant reminders of a preliberation past. The new-style gay man . . . is as rugged-looking and self-consciously macho as the old model was swishy and sad. The new gay man is known by his close-cropped hair, bushy mustache, flannel shirt, tight Levi's, construction-worker's boots, and brown leather bombardier's jacket. He lifts weights to produce bulging biceps and eye-popping pecs. He is a disco person, professional and affluent. He maintains an attitude that says power, money, sex."

—Frank Rose in his new, heavily-promoted Doubleday book, *Real Men*, described in the introduction as "a book about styles of masculinity"

## rape legislation up for vote

BOSTON — Important legislation concerning rape is currently under consideration by the Massachusetts state legislature. Senate Bill 1006 includes major changes in the rape laws, including dropping spousal exclusion. It promises to provide financial compensation for some of the costs incurred by a woman who has been raped and, hopefully, to increase rape conviction rates through "staircasing."

The next few weeks are crucial for this bill, as it is coming up for a Senate vote. The Rape Action Project, which has worked for its passage, stresses that without continued pressure on state legislators, the bill may very well be allowed to die. Thirty-six Massachusetts organizations, including women's and welfare rights groups, have endorsed this legislation.

Concerned individuals are urged to call legislators from their areas (617-727-2424 for representatives' offices, 727-2121 for senators').

## sfpd brutality complaints sustained

SAN FRANCISCO — In his last few days in office, former police chief Charles Gain overruled the findings of his department's Internal Affairs Bureau (IAB) and sustained numerous police brutality charges in connection with the May 1979 riots following Dan White's conviction. White, a former city supervisor, was convicted of voluntary manslaughter in connection with the November 1978 shootings of openly gay Supervisor Harvey Milk and pro-gay Mayor George Moscone.

The *Guardian* reports that some 129 demonstrators were injured on the night of the riots and at least 29 filed formal complaints of police brutality. According to the San Francisco *Sentinel*, the police department's IAB recommended that the complaints be listed "unfounded." Instead, Gain upheld at least 15 of the complaints.

In an interview with the *Sentinel*, Gain stated that the charges were corroborated by hospital reports and there was no evidence any officer could refute them. Police Association president Bob Barry was quoted by the *Sentinel* as saying that Gain's actions were a parting shot at the department. Gain was asked to resign by Moscone's replacement, Mayor Dianne Feinstein, after allegations by officers that he mishandled police conduct on the night of the riots. The *Guardian* reports that gay activists have charged that Gain was unacceptable because of his relatively fair treatment of the gay community.

## gay pride across the waves

STOCKHOLM, SWEDEN — Gay Liberation Week in this city will be celebrated Aug. 18 through 24, reports RFSL, Stockholm's gay organization. Activities planned include political debates, a hearing of the Riksdagens (Swedish Parliament) report on homosexuality, a mass demonstration, films, cabaret performances by artists, and parties.

"Those of you who don't live in Stockholm can be fixed up with free accommodation if you sign up in time," urges RFSL. For more information, write Box 15148, S-10465, Stockholm, Sweden, or call 08-424219, 08-691325, or 08-686340.

Meanwhile, back in the States, gay/lesbian pride celebrations are being planned for Houston, beginning June 20 and ending June 29; for Bozeman, Montana, June 14; for New York City and San Francisco, June 29; and for Indianapolis, Indiana on an as-yet-undetermined date, as well as for Boston, June 21.

If your community is planning a gay/lesbian pride celebration, let *GCN* know.

## something to do

BOSTON — Want to help work for lesbian and gay rights, but don't know quite what you can do to help? Robin McCormack, Mayor Kevin White's liaison to the gay community, needs volunteers to help out with general office work, messengers, and other general duties. If you're interested, give Robin a call at (617) 725-4410.

## . . . why ain't they rich?

SAN JOSE, CA — The Santa Clara County Coalition for Human Rights, the group organized to support two gay rights ordinances which go before voters here June 3, reports that their campaign has been "seriously undermined" by an erroneous report in *U.S. News and World Report* which appeared in April 14. According to the magazine, "Homosexual groups quickly raised \$250,000 to fight the June vote."

But, says Edward H. Sebesta of the coalition, "The money has been slow in coming in and isn't even a quarter of the above stated figure. We are often, and are now, desperate for funds."

Sebesta charges that the magazine "deliberately misled its readers." According to Sebesta, Johnnie Staggs, the coalition's campaign manager, says that no one from the magazine contacted the coalition before the article was published. "This paragraph will only stimulate the conservative readers of this magazine [*U.S. News* . . .] to donate to the homophobic opposition and gay rights supporters not to donate to the Coalition for Human Rights," says Sebesta.

He urges that donations be sent to the Coalition, P.O. Box 2066, San Jose, CA 95109.

Meanwhile, Mike Thompson, one of the leaders in Anita Bryant's 1977 campaign to repeal a gay rights ordinance in Dade County, FL., appeared in San Jose to urge his listeners to oppose the Santa Clara County laws.

It'll be tough to be a Christian in the area if the laws pass, Thompson told the crowd of 26. "Oh, your community won't fall overnight. It will be much slower and much more devastating. But I can tell you, if you don't get God's people in this battle like we did in Dade County, you'll suffer the most."

## rabbi receives death threats

ST LOUIS — For the past month Rabbi Bruce Diamond, spiritual leader of Congregation Kol Am and an outspoken defender of gay rights, has been receiving nightly death threats from a group of men. According to writer Barry Mehler, the men said they were planning to kill the rabbi for his support of the newly formed St. Louis Gay Havurah unless he left town. Diamond's name appeared as advisor of the group in an article in the St. Louis *Jewish Light*, which was picked up by the Jewish Telegraphic Agency. The death threats began shortly after the article appeared. Police were able to trace the calls and apprehend those responsible.

Diamond refused to reveal the names of those involved but "reliable sources" indicated to Mehler that the threats came from ultra-right elements within the Jewish Community. St. Louis Jewish religious leaders of all denominations joined together in condemning the incident.

## gay light stops publishing

SYRACUSE, NY—*Gay Light*, this city's gay paper since 1976, has suspended publishing indefinitely. The Gay Light collective will continue performing many of its former functions on a much less ambitious scale.

Primary in its decision was the collective's concern over the lack of a structure for an organized lesbian/gay rights movement in most of New York State. Events surrounding the planning of the recent march on Albany (see *GCN*, Vol. 7, No. 39) highlighted the group's sense of the isolation of gays throughout much of the state, catalyzing the decision.

The collective intends to concentrate its energies on building the organizations needed for a viable state movement. Those interested can contact Gay Light Collective, c/o The Printer's Devil, 385 West Onondaga St., Syracuse, NY 13202.

## des daughters, where are you?

CAMBRIDGE, MA — The Massachusetts DES Daughter Identification Project is looking for women who may have been born of pregnancies treated with the drug diethylstilbestrol (DES). The Project wants to inform these women of their legal rights in the nation's first DES class action lawsuit, alleging that companies which marketed the potentially cancer-causing drug were negligent.

Federal District Court Judge Walter J. Skinner has conditionally determined that a suit against DES manufacturers, *Payton v. Abbott*, may proceed as a class action suit, provided that the class represented in the suit consist of women meeting certain criteria.

Skinner defined the class in such a way that only Massachusetts law could apply to its members. He stated that the class includes all women who were exposed to DES *in utero*, whose exposure occurred in Massachusetts, who were born in Massachusetts, who are domiciled in Massachusetts when they receive notice of the lawsuit, and who have not developed the type of vaginal or cervical cancer known as clear-cell adenocarcinoma. If you believe that you satisfy these five criteria and wish to receive formal, court-issued notice of your rights regarding the suit, please send your name and address to the Project, P.O. Box 309, Cambridge, MA 02138. For further information, write or call (617) 354-2937.

## celebrate galas

BOSTON — Lesbian artists, musicians, performers and craftswomen! Join us in celebrating the Great American Lesbian Art Show (GALAS) opening in Boston in June. *We must be notified of all possible entries by May 15.* Please send all information about work or performance, (size, medium, needs for display, space needed, equipment needed, duration, etc.) to: GALAS c/o GCN, P.O. Box 225, 22 Bromfield St., Boston, MA 02108.

## crackdown on prostitution

BOSTON — A crackdown on prostitution in Boston begins this week as Boston Police will be patrolling vigorously throughout the "Combat Zone" and other areas.

Police Commissioner Joseph M. Jordan has assigned Vice Squad Detectives to these areas in an effort to alleviate the continuing prostitution problems. The Detectives have been instructed to arrest all males and females including pimps involved with prostitution and any individual attempting to procure sexual favors.

This effort begins this week and will continue indefinitely. All persons arrested will be prosecuted to the full extent of the law.

## rural lesbians and gay men to meet

CARIBOU, ME — Plans are being made to organize a conference of rural lesbians and gay men to be held Labor Day weekend, 1980. Involved in planning are several gay organizations in Maine and the Maritimes. The idea for such a symposium is the result of a workshop of rural gays which was part of the 7th Maine Lesbian-Gay Symposium this past March in Bangor. Gay women and men who live in rural areas are faced with problems and concerns which are different from those of their gay sisters and brothers in urban regions. The purpose of this conference will be to address these issues. Persons wishing to contribute suggestions and ideas are invited to write: Northern Lambda Nord, PO Box 990, Caribou, Maine 04376 USA.

## clark responds to charges

WASHINGTON, DC — Libertarian Party presidential candidate Ed Clark has issued a statement in response to charges of anti-gay behavior on his part made by Robert Murdoch. Murdoch, a former subordinate of Clark's at the Atlantic Richfield Company, has filed suit in Los Angeles Superior Court, charging that ARCO executives, including Clark, harassed Murdoch and eventually fired him because he was gay (see *GCN*, Vol. 7, No. 35).

"I am issuing this statement to reaffirm my commitment to gay rights and to categorically deny the charges of bias made against me and the company for which I work," Clark's statement read. "I have no idea what motives prompted this former employee to make the claims he has. I can only say there is no truth to them whatsoever."

Clark cited his campaign against the anti-gay Briggs Initiative, a 1978 attempt by California state senator John Briggs to ban gay teachers from schools in the state which was rejected by voters there in November of that year. He also voiced support of the Libertarian Party's 1980 platform, "which calls for the repeal of all laws governing voluntary sexual or affectional behavior," stating that he had incorporated the same pro-gay stance into his 1978 campaign for governor of California.

Clark also said that he finds "the notion that some people should take it upon themselves to pry into the lives of others and condemn them for their choice of affectional partners totally repugnant."

According to Clark, "among the first people hired on my full time campaign staff were a number of openly gay people."

## glad gets tax-exempt status

BOSTON — John Ward, executive director of Gay and Lesbian Advocates and Defenders (GLAD), has announced that the Internal Revenue Service (IRS) has recognized GLAD as a tax-exempt organization.

"This means not only that all contributions to GLAD — including those made in the past — are tax-deductible, but also that we are eligible to hire work-study students, to obtain a bulk rate postage permit, and other benefits," said Ward. "It will make it much easier to function as an ongoing organization. We had an uphill struggle to get our status, but, mostly through the efforts of Jose Gomez, a Harvard Law School student on our board, we finally got it! He deserves a lot of credit."

Ward also announced that Universal Alcoholism Services, Inc., which operates a half-way house for recovering lesbian and gay male alcoholics, has also received tax-exempt status. Recognition of tax-exempt status clears the way for the organization to receive state and federal grants, and is "a big step forward," Ward said. Contributions from private individuals are also needed, and they are tax deductible.





Students and faculty demonstrate at UMass/Boston on charges of sexism, racism, and insufficient student involvement in administration.

Susan Fleischmann

## News Analysis

# UMass Students "Fired Up"

**BOSTON** — Students and faculty members at the University of Massachusetts' Boston campus (UMass/Boston) are battling the school's administration over a list of demands that students say are designed to make the administration more sensitive to the needs of differing sectors of the university community. Wally Sillanpoa analyzes the situation for GCN from the students' point of view.

Whenever morale seemed to slip during the week-long sit-in that began April 7 outside the offices of UMass/Boston Chancellor Robert A. Corrigan, men and women student occupiers would rekindle sagging spirits with chants of "we're all fired up, won't take no more!" Even after the April 13 arrest of 29 students, and their subsequent sentence to 10 days in jail and a fine of \$75 each by Dorchester District Court Judge Paul King (brother of Governor Ed), members of the Student Organizing Committee (SOC) who staged the sit-in, and a growing number of student and faculty supporters, remained

"fired up" because of what they charge is the UMass administration's refusal to deal substantively with issues that sparked the protest (at press time, negotiations between the Chancellor and SOC's Demands Committee were cut off because of the Committee's belief that Corrigan shows no signs of addressing its demands seriously).

According to the UMass student paper, *The Mass Media*, the sit-in followed weeks of fruitless attempts to have University governance channels answer to what the paper called grave and pressing grievances. Those grievances coalesced into three basic demands at the time of the student occupation. First of all, students insisted on the reversal of an administrative denial of tenure to two popular black teachers, Marcia Lloyd and Jefferson Cleveland, whose bids for tenure had been strongly backed by their respective departments, but blocked by the administration. Pointing to what they described as UMass/Boston's well-docu-

mented dismal affirmative action record, one of the students' flyers charged that "these two people have been the victims of institutional racism/sexism and (we) students demand a reversal of their tenure decisions."

The second demand calls for a reversal of an administration decision not to renew the contract of Assistant Vice Chancellor of Student Affairs Heinz Bondy when that contract expires in September. Bondy, popular because of what students and faculty see as his strong pro student stands, was suspended with pay and ordered clear of the campus by Chancellor Corrigan after his appearance at a support rally for the occupiers on April 13. The administration claims that Bondy's original release is in keeping with an internal reorganization of administrative personnel, the same reorganization sharply criticized by Assistant Vice Chancellor LeVester Tubbs — a Black administrator who has since resigned — while students counterclaim that Bondy is being let go because he is an advocate of student rights.

The third demand urges a 51% student voice in all University decision-making processes. Despite Chancellor Corrigan's assertion in a memo of April 11 that "no University in the country has a higher percentage of student representation in governance [than UMass]," a *Mass Media* editorial of April 16 based on a

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## News Analysis

# Lesbian/Gay Caucus Sets CDC Convention's Tone

By Kory White, Ben Gardiner, Jim Gordon, Terry Henderling, and Mark Schwartz

**LOS ANGELES** — The Lesbian/Gay Caucus of the California Democratic Council (CDC) feels that it was the most effective, as well as the most vocal, power bloc at the organization's 28th annual convention, held here on March 28-30.

Among the major issue dealt with at the convention were the presidential endorsement, endorsement for California's U.S. Sen. Alan Cranston, and accessibility to conventions for the disabled.

The caucus voted "no endorsement" for Cranston on the convention's opening day after the senator spoke to caucus members about the positions on various issues of concern to the gay community. Cranston said that he could not support the federal gay

# Hispanic Women's Conference Held

Compiled by Nancy Wechsler

**SAN JOSE, CA** — The First National Hispanic Feminist Conference, attended by over one thousand women, was held from March 28-31 in San Jose, California.

The conference was co-sponsored by the United States Office of Education under the Educational Equity Act of 1974 and San Jose State University. The week-end conference was co-hosted by the National Conference of Puerto Rican Women, the National Association of Cuban American women, and the Mexican American National Women's Association. A national advisory board helped staff plan the conference.

The advisory board consisted of the following five women: Angela Cabrera (National Conference of Puerto Rican Women), Wilma Espinoza (Mexican American Women's National Association), Holly Knox (NOW Legal Defense and Education Fund), Helen Munoz (National Association of Cuban Women), and Sarah Weddington (Special Assistant to the President, the White House).

According to conference brochures, the conference was to focus "on dialogue and theory for social action between feminist scholars, researchers and community workers. A platform for bridging the gap between theoreticians, community practitioners and community women will be provided."

Reacting to the four days of panels, workshops, film, and assemblies, conference attendee Sylvia Unzueta of Miami told GCN, "It was very healthy that this dialogue was started, especially since it was a beginning step; it was superb."

Olivia Espin, who attended the conference from Boston, told GCN, "It was great that the conference happened. It was very positive to have so many people together that were interested in practical research and work on Hispanic women. I'm not denying there were some conflicts (at the conference), but overall the conference was a positive experience. We learned from each other. The good things compensated for the problems. It was a relief to discuss issues and not have to describe our culture. . . ."

Among the many workshops at the conference were those dealing with lesbians in the Hispanic community; abortion and Hispanic

women; sex roles and androgyny in Hispanic college women; immigration; bi-lingual education; and the Equal Rights Amendment.

Out of a workshop on lesbians and the Hispanic community came a resolution that any future advisory boards chosen to plan future conferences would consist of twenty percent "out" lesbians. This resolution was passed by the convention "relatively easily," according to one person who was there.

Also passed were resolutions supporting the Equal Rights Amendment, abortion, the struggles of undocumented workers (workers from other countries who have not been officially admitted to the U.S.), and independence for Puerto Rico. Other resolutions passed that opposed sterilization abuse and opposed the draft for both women and men. The conference voted to send a letter to President Carter and Secretary of State Cyrus Vance expressing concern about the conditions of women in Argentina's Villa Devoto Prison, and a letter calling on Congress to end military aid to El Salvador.

One note of dissension at the conference was a dispute over whether or not to honor a boycott by the American Indian Movement of the Holiday Inn, where some conference workshops were scheduled to take place. The boycott was called because the Holiday Inn has plans to build a parking lot on Native American burial grounds. After much discussion, the conference agreed to honor the boycott and workshops were moved next door to the San Jose Convention Center.

Conference follow-up has not yet been organized. If federal financing could be obtained the convention agreed to hold a second conference. Without such financing the prospects for a future conference seemed uncertain. One participant told GCN, "No association was formed (at the conference), it was a one shot deal. Noone seems really in charge of planning a second conference. If something happens in the future it will have to be developed. First people will have to form an association — and then that association could begin to organize another conference."

GCN would like to encourage anyone who was at the conference to write us with your opinions, reactions and other information you feel our readers should have.

# Providence Reports New VD Epidemic

By J.K. Gaffney

**PROVIDENCE** — Rhode Island Department of Health officials have reported a sudden and sharp increase in the number of reported cases of syphilis among gay men in the state for the first three months of this year. Special out-reach to the gay community is now being considered, but the department has urged any sexually active person who has not been recently been tested for venereal disease to do so as soon as possible and on a regular basis thereafter.

Anne Marie Silvia, venereal disease health educator with the state office, told GCN last week that 20 cases of the disease had been reported for the first three months of 1980, as against 27 cases during all of 1979. All but three of the cases this year involved individuals who reported homosexual contacts. While the number of cases may seem small, these figures, according to Silvia, indicate something approaching epidemic conditions. This is particularly true because health department officials acknowledge that they are aware of only a small percentage of the actual number of cases in the community.

Louis Dondero, senior social hygiene specialist with the health department, said that the department faces particular problems in reaching and informing the gay

community about venereal disease. He said that the department was concerned that any effort to inform the general public about the recent rise in cases among gay people might be seen as an attempt to unfairly stigmatize the community. He also acknowledged that there has been some problem for gay people at some of the state clinics, but he added that efforts underway to sensitize the staffs there to the concerns of gay people were netting results.

Dondero said that his office had worked with the Providence Gay Task Force, the Metropolitan Community Church and the Gay Help Line in outreach, and that he hopes that these efforts will be continued and expanded.

The Department of Health, meanwhile, urges any person who is sexually active and who has not been tested recently for venereal disease to arrange for such testing. Testing and any treatment at the state clinics are free, and the results are held in strict confidence. It is important that gay people inform the health professional at the clinic of his/her sexual preferences, so that testing may be complete. For clinic information in Rhode Island, one may call the State Department of Health at (401) 277-2363 during the day, or the Gay Help Line at (401) 751-3322 from 8 p.m. until midnight.

rights bill introduced into the Senate by Sen. Paul Tsongas because he has problems with the language of the bill.

He also told the caucus that he could not hold hearings on a resolution concerning the exclusion of "suspected homosexuals" from the U.S. by the Immigration and Naturalization Service (INS) until Massachusetts Sen. Edward Kennedy, a candidate for the Democratic nomination for the presidency, returned to Washington from campaigning.

Cranston declined to take any position on the referenda on gay rights bills being held in Santa Clara County, San Jose, and Davis, telling the caucus his policy is to take no positions on local issues. He said that since his primary concern was reelection, he deserved caucus support to prevent a right-wing reactionary such as Paul Gann, another sena-

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Gay  
Community  
News

THE GAY WEEKLY

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# Community Voices

## free to be

Dear People,

I just read your interview with Alix Dobkin and several things she said disturbed me.

I suppose I ought to qualify myself. I am a lesbian and a feminist. I am also gay (I always thought "gay" was a term crossing gender boundaries).

When I became aware of feminist consciousness in the late 1960s, the feminist vision was that of a society free of sex roles, where one could develop one's self in her/his own way without regard to society's culturally induced ideas of "feminine" and "masculine." Before then, I had always been told I was "queer" by a society that disapproved of "masculine" women and "feminine" men. Straight society thought I was too masculine. Feminism told me that I was not "queer," that sex roles are not inborn but developed by a sexist environment and education.

But now a new brand of "feminism" is telling me that gender roles *are* inborn, that women are naturally "nurturing" whereas men are naturally "aggressive" and "violent." Once more I am queer because, according to this type of feminism, I am relating to too many "masculine" things.

This is bullshit! It is oppressive from straight male society and equally oppressive from "feminist" thought. Hating people because of their biological gender does not fit into my feminist consciousness; indeed it is a violation of my feminist space. I have feelings of hate towards *male domination* and its assumption of the "natural superiority" of the male. But I have no illusions that female domination would be any less oppressive.

My gayness was something that developed long before I had developed any ability to formulate political consciousness. I am not a bisexual woman who has the ability to become a lesbian out of political choice. Growing up as a gay person is a unique experience that crosses racial, national and gender lines. I need to relate to a gay movement that reflects this experience, that combats heterosexual dominance, just as I need a woman's movement that combats male dominance (even male dominance that might appear in the gay movement). My experience as a gay is similar to my experience as a woman, but it is not the same.

Alix Dobkin said one accurate thing — it is indeed against one's better nature to hate someone because of external biological characteristics.

Thanks for your wonderful newspaper, Nina D. Boal  
Chicago, IL

## the library

Dear Editor,

I was at the Boston Public Library today and thinking about how strange it is that the police are so concerned about men masturbating in the bathrooms of the library that they will leave their car-ticketing, traffic-directing, and theft-stopping activities (all very important) to see that no masturbation goes on in the library. The undercover agents masturbate in front of everyone so that anyone who might want to masturbate will want to do it with them and thus be detected, arrested, and removed from the premises — it is strange, isn't it? If masturbation is so horrible, why is it okay for cops to do it? And why is it the job of the State to regulate the sexual behavior of the people? I saw a male acquaintance of mine at the library and warned him about the danger there. Fortunately, because of GCN, he already knew. The paper is doing excellent work.

Sincere thanks,  
Nancy Brumbach  
Dorchester, MA

## to the tubs

Dear Editor,

It distresses me to read paragraphs on the evils of police entrapment and the harassed gay patrons of the Boston Public Library without a single mention of one obvious fact: the unquestionable right of users of the library, straight and gay, to use those facilities without sexual harassment. Anyone who has attempted to do so when it is busy with cruising men knows how intimidating and unpleasant the experience can be.

The implied "right" of gay men to cruise in this area as espoused by your articles and some readers is ludicrous and irresponsible. The only genuine right is that of the general public to use the restrooms freely and without molestation. The rest is irrelevant.

I, for one, would like to see the gay press and community abandon its penchant for hysteria and the drumming up of non-issues. Too many bona fide goals and obstacles to them must be reached before we'll achieve real social equality. Why squander our energies and resources, not to mention our credibility, on this sort of nonsense? Out of the tea rooms, boys, and back to the tubs!

S.K.L.  
Boston, MA

## for just one day

Dear Editor,

I think it's very interesting to note that the two letters putting down Alix Dobkin for her views were written by men. It's obvious that men are more threatened by a separatist philosophy than any woman, straight or lesbian. Why are gay men so threatened by a woman who doesn't need men?

I feel it is very healthy for a woman to experience hatred towards men in this woman-hating society, to break away from men, to not need their acceptance, and to become strong within herself. By this separation a woman can know all the positive feedback of a woman-only way of life. Separation is not a stage. It's a very important, courageous, positive choice that, once a woman has allowed herself to carry her feminism to its natural end, cannot be denied its validity.

Men will never understand this. I would think that gay men, from their outsiders' perspective of society, would be able to be removed enough to see the daily torment, degradation, come-ons and condescending approaches that women go through from every one of those fuckers out there each day in one way or another. I know from experience that it's unfortunately not so.

Gay men have just as much of a stake in the world being male-dominated as any straight man. They have all the patriarchal privileges men get — we don't. This is not just a lesbian issue. We lesbians are women first and are oppressed as such as well as for our lesbianism.

What gay/lesbian culture are you talking about? What do lesbians have in common with gay men other than discrimination for same-sex loving? Our dyke culture is not related to men at all. There is no room for them there. I cannot and do not want to relate to a faggot cruising scene, picking up tricks, designer jeans, and camp. (Yes, there are exceptions). The entire gay male culture is based, as is the patriarchy, on degrading women. Where do we women fit into this, or benefit at all? All gay men want from us in their "gay culture" is to rip off our energies. How often do you see men marching in Take Back the Night rallies, demonstrating against *Windows*, or fighting for the ERA? But the women were out there fighting against *Cruising*, and are constantly doing the typically female shit work for organizations supporting "gay" rights that in no way relate to lesbians, i.e. pederasty, cruising rights, etc.

Men are all our oppressors as long as they continue to take any bit of male privilege. I often wish, for just one day, that the men of the world could experience being women. What a freak-out that would be for them!

Bari-Sue Sheryl  
Arlington, MA

## together

GCN,

I think Herbie French, of New York, was a bit hasty in his judgement (GCN, April 19) of *Black and White Men Together*, of San Francisco. Evidently he did not receive his newsletter.

The questionnaire I received seemed sincere and in no way offensive. A week or so later two newsletters arrived. Both were quite interesting and well balanced. Nobody seemed to have a political ax to grind and there were no explicit sexual come-ons.

There seems to me to be a real need for an organization of this type. It has been my experience in Boston that black men are not always easy to meet. Unlike some other segments of the gay community, no specific social institutions or meetings places have developed to accommodate those who are attracted to another race.

Perhaps those of us who are interested in interracial friendships could meet to organize some kind of social/mixer. I can be reached by telephoning (617) 227-6167.

Sincerely,  
Sturgis Haskins  
Boston, MA

## responsible

Dear Editor,

I am disturbed to see all the effort being expended by our community to protect and justify the actions of those arrested at the Boston Public Library.

We must be held responsible for our actions. There is no justification for anyone to masturbate in such a public facility. I am not alone in this feeling. Many of my friends agree and we believe it is wrong to condone such behavior. There is no way to stop this type of behavior except through the use of undercover tactics.

Let's educate ourselves to use discretion in our sexual activities. Those of us who wish to take the chance have to pay the consequences.

Very truly yours,  
Name Withheld  
Brookline, MA

**GCN welcomes letters to "Community Voices." If at all possible, your letters should be typed and double-spaced. Anonymous letters will not be published, but names will be withheld upon request. Letters should be addressed to Community Voices, GCN, 22 Bromfield St., Boston, MA 02108.**

## defense of alix

Dear Editor,

There seems to be a lot of controversy around Alix Dobkin. Our feeling is that Alix has the right to present her radical feminist politics. She has, over the years, contributed much to a growing lesbian pride and culture and for this as well as other things about Alix we applaud her and this newspaper for covering her in a two page article. Jill Clark conducted an excellent interview.

Although we do not agree with Alix in all of her views we are proud of her. She is a strong lesbian. In addition, over the past year, after a trip to Europe in which she traveled through Germany and visited the deathbeds of over eight million of her people, she has come out as a Jewish woman. We are proud of Alix for this as well because we believe it is not easy to come out as a proud Jew in communities where anti-Semitism exists.

We see Alix, like ourselves, as growing and changing all the time. We support her to state how she feels and what she believes as boldly as she does. Some of us have had long conversations with Alix about her growing lesbian and Jewish pride and we believe she is a genuine and strong sister who deserves a lot of respect.

Sincerely,  
Malka Barrsey Feldman  
Michelle Noah  
Stacey Shuster  
Sharon Goldzweig  
Sarah T. Axelrod  
Jenny Potter  
Ann Haley  
Rochelle Rosenberg  
Elizabeth Sackton  
Greater Boston, MA

## other races

Dear Friend,

I am writing to you immediately in response to a rather damaging letter that a Mr. Herbie French sent you in regard to a new interracial support group which has been formed here in San Francisco, B.W.M.T.

Some quick background: several people here in San Francisco decided last fall to form a support group for gay men who are into men of the "other" race (primarily blacks and whites). We spent our own money to take out ads in the *Advocate*, *GCN*, and other prominent community papers to promote the idea and received a tremendous response from readers throughout the country. We then issued a news release which *GCN* was kind enough to print and that helped us to continue to "spread the word." The organization is non-profit, publishes a newsletter, and offers other services (primarily ads so that people may correspond) *all at no cost whatsoever*. As you will read in the enclosed newsletters, all supplies, postage, manpower, etc. for the promotion of B.W.M.T. have been donated.

As you might imagine, we've received tremendous positive feedback from hundreds of people. The aforementioned letter from Mr. French to you is the first negative comment we've heard. And, if you'll take a moment to look through our materials (something Mr. French apparently did not do) you'll see that, contrary to the beliefs stated in his letter, we *do* have an organization, we *do* publish a newsletter (four since January — not bad!), and we *do* have a nationwide membership (a quick glance at the addresses in the ads section will show you that we are in every section of the country and Canada).

It's a damn shame that we, who have volunteered hundreds of hours to get this thing off the ground, should be so lamely misrepresented by someone who didn't even bother to take the time to read the newsletter #1 that was sent to him (and indeed is sent in response to every initial inquiry; you'll notice that item #4 mentions specifically the newsletters that we publish). Had Mr. French taken the time to return the newsletter to us, he would have received our additional newsletters *all at no cost or obligation to him*.

We thank you once again for your help in getting us started and we hope that your readership will remember us when they confront the unusual social difficulties that are faced by black and white men within the gay community who happen to be turned on to men of the "other race." Membership, once again, is open to anyone who supports goals.

Thanks for listening,  
Mike Smith  
BWMT Newsletter  
(Black and White Men Together)  
279 Collingwood  
San Francisco, CA 94114



# Community Voices

## on liberty

Dear Editor:

The excellence of your newspaper is marred only by the long, boring letters on socialism that you see fit to print. I am glad you printed that excellent piece in recent weeks on the plight of gays in Cuba. In Cuba, as in other socialist nations, there can be no gay newspaper and no gay movement. Gay movements and gay newspapers are not allowed in totalitarian countries — countries in which there is little personal liberty. There is no recourse for gays in Cuba.

Because our liberty is so precious, I am concerned that a few women in Philadelphia want a particular book banished from Giovanni's Room, the gay/feminist bookstore. As a professional librarian, I am concerned with intellectual freedom and the right to read and purchase any book; the right to sell/stock any book. There have been too many librarians fired because they refused to yank a book off the shelves at the request of self-appointed moral arbiters. Because the owners of Giovanni's Room feel that *The Story of O* completes the S/M collection in the store (they sell only about four copies a year) — they keep the book on the shelves. It is mostly a curio item.

There are no dangerous books; there are only dangerous people who would ban certain books from a collection.

I hope my letter does not bring forth numerous additional long, boring letters on socialism.

Marjorie Morgan  
Philadelphia, PA

## just us flunkies

Dear Editor,

Your flunkysm and bowing and scraping before all brands of opportunism, Trotskyism, lesbian separatism, feminism et. al. never ceases to amaze me. *GCN* will never serve the interests of gay and lesbian workers until it breaks free from all manifestations of liberalism and opportunism.

Gays and lesbians must realize that their oppression is based in the capitalist system and that they must fight this political/economic system before any really meaningful social changes can be accomplished. I know gay and lesbian liberation has been dominated by Trotskyist opportunism because of the homophobia of those "left" forces lobotomized by revisionist "Mao Zedong thought" like the RCP (Revolutionary Communist Party) or the CP/ML (Communist Party/Marxist-Leninist) or the Muscovite's CP/USA.

I urge *GCN's* staff and readers to reexamine their ideological distortions and to remember Lenin's dictum: "Without revolutionary theory there can be no revolutionary organization."

Scott Smith  
Clearwater, FL

## united we stand

Dear People:

There's a marvelous old adage: "United we stand, divided we fall." It's time the gay movement realized the wisdom of this cliché."

It seems we're doing a damn good job of weakening our movement by constantly bickering amongst ourselves. A prime example is the "split over the Albany march" (see *GCN* Vol. 7, No. 39). I may not agree with Thorstad's position on man/boy love, but to purposefully organize against a rally for gay rights simply because he is a speaker, is to disrupt progress. How the hell are we going to get anywhere if everything we do is boycotted by somebody else in the movement?! I mean, sometimes we have to forget our individual ideological demagoguery/purity for the sake of the cause. Thorstad wasn't even scheduled to speak on the issue of man/boy love!!

Come on, people, let's realize the grave threat we're under from the forces on the right who, incidentally, are marching against us soon in Washington. There is no time for in-fighting. I may not agree with Thorstad, but that would not have kept me from marching for my rights in Albany. All these divisions in the movement only make it easier for the enemy to conquer us.

In struggle,  
Tommi Avicoll  
Philadelphia, PA

## gay mud

Dear Editor,

For some time gay people have been looking for a name for the so-called straight people. Let's call them HETS. The *heterosexual* who slings the gay mud is a het in my book. At our next parade one of our chants could be "Hit the Het! Hit the Het!"

Stuart Kingsley  
Boston, MA

### Work Your Own Hours

*GCN* is looking for two Ad Reps to start immediately. Full-time and part-time available. Meet new people, explore new places. 20% commission. Will train. Call Larry at *GCN*, 426-7042.

## habana

Dear Editor,

My letter condemning Cuba's treatment of homosexuals (Feb. 23, 1980) received two opposing responses in subsequent *GCN* issues. One response (March 8, 1980) implied that the anonymous letter written by a Cuban which I translated "sounds much more like the product of the fervid imagination of a CIA script-writer in Washington." Another response likens *my* letter to the "recent rantings which have been emanating from the bigots in Washington who are using anti-Cuba and anti-Soviet propaganda to whip up a chauvenist hysteria in order to bring back the draft . . ." I don't care to respond to these name-calling attacks, but would like to point out several facts in light of the recent events in Habana, where an estimated 10,000 people seek asylum within the Peruvian embassy in the hopes of leaving the island:

1. Cuba has officially described the refugees as "in the vast majority delinquents, anti-social elements, vagrants, homosexuals and lovers of gambling or drugs." (Washington *Post*, April 10, 1980, Philadelphia *Inquirer*, April 5, 1980). Clearly Cuba continues to consider homosexuals as criminals, along with delinquents, vagrants, etc., despite what anyone else may say.

2. The large amount of people seeking refuge within the embassy makes one wonder about living conditions in Cuba. What can be so terrible as to force one to leave home and friends on the dubious chance of leaving the island, at the mercy of a foreign government? It has already been noted that perhaps the figure of 10,000 is exaggerated and a truer number is 3,000. Isn't this a petty distinction to make? Is the suffering, hunger or heat lessened because there are less people?

Here in the States, I am doubly angered and frustrated: first because of the conditions in Cuba, especially the treatment and attitudes against homosexuals, and second, because here in the United States, few gay people believe what I say. The letters of response to my letter are evidence of that.

All I can do is to suggest that any disbelievers personally visit Cuba. This is relatively easy and inexpensive for an American citizen, though the Cuban government charges double to a Cuban living in the States wishing to go back, to visit family. If anyone is going, please contact me and I would happy to give you the names of some of my friends. Sincerely,  
Fernando Chang-Muy  
Antioch School of Law  
1634 Crescent Place, N.W. Box 131  
Washington, DC 20008

## a blossom

Dear Editor,

Just a note of appreciation and encouragement for your fine publication. Having only recently shed my transient identity as an ambivalent bisexual, and realized my true nature as an exclusively gay male through the determined efforts of several dedicated Boston gay men, I now know, in retrospect, that much of my mental preparation toward embracing the strictly gay lifestyle came from the last year of reading *GCN* every week. I am happy and comfortable. Thank you for being who and what you are.

Ecstatically Gay at Last,  
Jonathan R. Lloyd  
Cambridge, MA

## pokomoke city

Dear *GCN* Readers,

For my next book on gay and lesbian history I am trying to find the newspaper reports of a murder, the publicity about which seems to have marked a major turning point in the awareness of lesbians.

A brief medical journal report says: "Since the dramatic sex-invert homicide of Hattie Deuel at Pokomoke City, Md., in 1878 . . . , female sex invert manifestations of all kinds have been much exploited by the press. As a result sex invert friendships not hitherto viewed with alarm have been suspected by mothers."

Another medical journal report (of 1892) refers to a case, "tried on the Easter Shore of Maryland a few years ago," involving "Morbid love between two young women," one of whom murdered the other — apparently the case of 1878.

Please send any info or photocopies to Jonathan Katz, c/o Raines and Raines, 475 Fifth Ave., New York, NY 10017.

Thanks,  
Jonathan Katz  
New York, NY

## gigilo

Dear Editor,

What with all the protests and commentary against *Cruising* and *Windows*, I'd like to ask why no one has considered protesting against *American Gigilo*?

*Gigilo* is a very homophobic film, and, perhaps, more a threat to gays than *Cruising*. The main character dislikes "fags" (that word is used several times in the movie; I don't recall the use of "gay" or "homosexual" once in the entire film), and he repudiates his earlier days when he did some "fag tricks." When the character is in desperate trouble near the end of the film, he pleads with a pimp for help, saying that he'd even do "fag tricks" if the pimp wanted him to, indicating that, as far as he's concerned, homosex is the lowest he can go.

The film also perpetuates the worst homosexual stereotypes: the pimp is swishy, outrageously dressed, lives in a garishly decorated apartment, is shown keeping company with young boys (they appear to be underage) and as having a negative influence on these boys. The gay pimp is also subjected to violence and the audience is supposed to feel that he gets just what he deserves. Of course, the pimp is black and unattractive and the young boys he consorts with are blond and white.

Because it is so overtly homophobic, this movie is the sort of film that I think incites violence against gays because it builds attitudes towards gays out of which violence can grow. I agree with Philip Shehadi's comment, (*GCN*, Feb. 23, 1980) that *Cruising* probably "doesn't pose the massive threat to gay lives and sanity some writers have anticipated." But I do think *Gigilo* might pose such a threat. Certainly more people are seeing *Gigilo* and will absorb its attitudes than are seeing *Cruising* and *Windows*. *Cruising* lacks guts, power, drive and engenders only boredom. *Gigilo* isn't a good film, but it does not have the blah quality *Cruising* does. On whatever quality it has — the verve of Gere's looks, the glamour and wealth of its world, whatever — will ride *Gigilo's* homophobic concepts.

In Stuart Byron's column in the *Village Voice* (March 10, 1980) *Gigilo's* director Paul Schrader is quoted as saying: "There is no question that in this movie heterosexuality is equated with redemption." As Byron goes on to say: "If William Friedkin . . . does not have the courage of his bad convictions, let's say this for Paul Schrader: he does. He knows he's made a homophobic film."

Why has *American Gigilo* gone unremarked upon? Why have no picket lines formed outside theaters showing this film? Is it because Richard Gere is currently the darling of the gay community for his role in *Bar*? If so, how cheaply we have been bought off.

On the other hand, I'd like to know why no one compliments a film and its director when gays are positively portrayed? I found the middle-aged gay man and his younger lover in *10* to be a very positive image. The older gay man was shown working well in a partnership with a heterosexual; the older man was also shown to be facing some of the same problems with aging as his heterosexual counterpart. The gay men in this film were presented as part of the fabric of ordinary life, readily accepted by those around them. While I do not believe that gays are no different from straights except in what they do in the bedroom, I do believe that gays share many similarities with straights and facing middle age is one of them. This film does a decent job with its gay characters and their situations. Yet it goes unremarked upon.

I imagine most people have been put off this film by its sexist ad campaign, but Blake Edwards made very clear in a rather lengthy interview in The New York *Times* that he had no control over either the ad campaign nor the distribution pattern of this film and that he objected to both. If you haven't seen *10*, I think you should. Cordially,  
R.E. Pipher  
Wilkes-Barre, PA

## platform planks

Dear *GCN* and Readers,

The March 29 issue of *GCN* finally has given the Libertarian Party candidate Ed Clark some news coverage.

As a gay man who has been active in the party for several years I can speak from my own experience that gays have an excellent gay rights platform in the party as well as the opportunity to work in leadership positions.

For the readers that might be interested in getting information about the Libertarian Party and its goals for individuals, you can get it by writing to the Libertarian National Committee, 2300 Wisconsin Avenue, NW, Washington, DC 20007.

Check it out for yourself. Don't rely on others to tell you about Libertarianism. They are not afraid to have gay males and lesbians within their movement or as candidates. The Libertarian Party position on gay rights is the most radical I have ever seen within a national political movement to date. Towards Freedom,  
Bruce A. Smith  
South Bend, IN

## an introduction

Dear *GCN*,

I would like to express my sincerest appreciation to Mr. Delgado who, via his letter on John Gacy (*GCN*, 4/12/80), so appropriately expressed the fears of those of us who as youth have loved men or as men are loving youth. The fear is not one of a companion or sexual partner, but of the family or social consequences that surround the relationship.

The fears of damnation, confinement and family rejection, too recent and too well remembered, caused much confusion in the coming out days of my early adulthood. It was a man of forty years who let me ring his bell in the middle of the night, caressed away my fears, made intense love, helped me relax in crowded bars, gave me books, kvelled away my crabs, introduced me to his mother . . . things the men my own age could not find the patience to do.

Though I eventually came to love men of varied ages, I believe from my experience that the love of an older gay man as brother, companion or lover should be available, without social intervention, to youth who desire it. As importantly, those men who need to must sincerely give of themselves, their love and their sexuality to youth.

Gacy did not fit this ideal. Though I cannot verify it, I agree with Mr. Delgado's proposed analysis of the possible way society contributed to Mr. Gacy's behavior. I have a degree in psychology and have worked in mental health facilities for five years. I have seen youth driven to drugs, suicide and, in one case, self-inflicted genital mutilation, through the repression of their sexuality by family and society. Family and society do not often fit their ideals.

I am grateful I had the opportunity to turn to this older man rather than to drugs, death or psychosis. Perhaps even more, I am grateful I did not have to turn to my family.

B. Camp  
San Francisco, CA

## politics of language

Dear Editor:

The interview with Julia Penelope and Susan Wolfe points to some of the problems that lesbians, gay men, and all feminists have with communicating in a language that is not rooted in our experiences. Yet Wolfe, after describing how the verbs relating to sexual acts are based on a sense of males doing something active to passive women, says that this gives gay men a ready-made vocabulary with which to deal with their sexual activity. Nothing could be further from the truth. To claim that terms coined and used primarily by heterosexual men to describe their relations with women in a patriarchal setting provide a language with which gay men can describe their relations with each other shows an ignorance of gay male sexuality and seems to indicate a belief that gay men primarily act out heterosexual roles.

Many gay men, as well as many lesbians, are working to step outside of their cultural conditioning and see and use sexuality in ways that are unrelated to our society's traditional active/passive and powerful/powerless sexual dichotomies. A truly feminist linguistics must recognize that fact and examine all uses of language critically — rather than sometimes falling back on facile sexual stereotyping. Kevin M. Cathcart  
Cambridge, MA

## appleby

Dear Friends,

I thought I'd drop you a line and let you know the latest news in my struggle against injustice.

I was informed today that the long-awaited appeal has finally been ruled on. The appeal of my first conviction has been denied by the Supreme Judicial Court. This comes as a severe blow but not a fatal one.

I intend to now appeal the conviction to the federal district court and if need be to the Supreme Court of the United States of America. I have lost another battle but not the war! I will eventually prove myself innocent regardless of how long it takes. As long as my health holds I will continue to fight on.

I am a homosexual. I am not a criminal. My appeal of my conviction represents a constitutional issue. The right for two consenting adults to engage in a consensual/sexual relationship, a homosexual relationship. I will not quit until I am free. If I do not succeed but just give up, where will the police state tactics we must endure and live with now or later? No I must fight on.

I am in need of financial help to continue the legal fight. I'm again requesting help from the gay community. My address is 50 Union Street, Northampton, Mass. 01060. Any willing to assist me please do so soon.

Still Here,  
Kenneth Appleby  
Northampton, MA





Steve Endean

Susan Fleischmann

## Anderson

Continued from page 1

The briefings on the bill, Endean said, were a "tremendous success." GRNL assisted Reps. Ted Weiss (D-NY) and Henry Waxman (D-CA), the bill's principal co-sponsors, who presided at the briefings, to prepare for them.

Among those testifying at the briefings were Dr. John Spiegel, former president of the American Psychiatric Association (APA); Eleanor Smeal, president of the National Organization for Women (NOW); John Shattuck, legislative director of the American Civil Liberties Union (ACLU); Rev. G. William Schiek, director of family ministries of the National Council of Churches; Virginia Apuzzo of GRNL; Jean Mansford of Parents and Friends of Gays; Herbert Lifshman, representing Mayor Edward Koch of New York City; Lucia Valeska, co-executive director of the National Gay Task Force; Rev. Troy Perry, founder of the Universal Fellowship of Metropolitan Community Churches; and Meryl

Friedman of the Gay Teachers' Association of New York City.

"The testimony at the briefings represented the breadth of our support," Endean told *GCN*.

He said that "between 40 and 50" representatives of Congressional offices attended the briefings, most of whom represented members of Congress who have not yet endorsed the bill. Endean said that no members of Congress attended the briefings to his knowledge, adding, "But that's not uncommon."

Endean described the briefings as a "dress rehearsal" for official Congressional hearings on the bill, which he anticipates will take place "a year from now."

Briefings differ from hearings in that they are held for educational purposes about a given bill.

The House bill and its companion bill in the Senate, S 2081, would add "affectional or sexual preference" to existing civil rights laws, banning discrimination in employment, housing, public services, or "federally assisted opportunities."

## UMass

Continued from page 3  
scrutiny of present regulations and past practices states that, in the last analysis, final and exclusive power remains with the administration and board of trustees.

In the words of Student Activities Committee (SAC) member, Alec Johnson, student power to recommend policy only is "bureaucratic gibberish for nothing. Power is the final ability to execute a decision." And as 29 year old Black student Maria Leslie maintains in *Equal Times*, "we feel very strongly (. . .) about the principle of having a voice. It's important that UMass remain accessible to working-class people. For people who, but for public higher education, would never have the opportunity to change the direction of their lives."

During the course of the sit-in, support grew as other student groups expressed their solidarity by joining the occupiers and through attendance at numerous rallies held on campus. With this support grew also the list of demands. Thus, to the original three demands were added approximately 12 others that include a demand for the end of sexual harassment of campus women and gay people, a structural commitment to the special needs of UMass' Hispanic population, improved day care facilities (the average age of UMass/Boston students is 25, with many students working parents), an end to carrying of guns by campus police during hours of instruction, a ban on military recruitment on campus, a halt to University cutbacks, an increase in financial aid and social services, and a stop to plans for a sizeable increase in tuition next year.

Because of the tuition increase, says 33 year old student and mother Janet Diamond, "the administration at UMass, at least in Boston, seems to be trying to squeeze out the low-income student and restructure the University more along the lines of, say, BU [Boston University] or

Brandeis [University]. They seem to forget that the whole concept of the University is that it's supposed to be a working-class, urban, public institution."

Because they think that UMass/Boston should reflect its multi-racial, linguistically heterogeneous urban population, Hispanic students now demand that a program of bilingual instruction be instituted, and that there be Hispanics hired into all higher-level administrative posts.

"Because of linguistic difficulties on the part of many students whose native language is Spanish," said one student who asked to remain anonymous since he is not a US citizen, "a shyness to respond at times in class makes those students appear inadequate and only aggravates a low self-esteem already put there by life outside the campus. I wonder how many Hispanics now quiet in physics, philosophy and sociology classes today," he continued, "wouldn't be star pupils in a different setting? I wonder how many Hispanic students intimidated by English-language, English-culture only administrators wouldn't seek and receive more help by bilingual staff people?"

The issue of sexual harassment on campus grows out of a charge on the part of 14 UMass/Boston women against James Hoopes, then director of the Health Education Center. The charge allegedly resulted in the penalization of the complainants (see *GCN*, Vol. 7, No. 15). The UMass administration also allegedly provided a positive recommendation for the director when he returned to private practice.

The present demand insists that: 1) a campus committee of six be established to deal specifically with sexual harassment; 2) UMass engage an affirmative action officer for students; 3) UMass make public a statement against sexual harassment to be read by President Knapp and published in all University catalogues; 4) teacher evaluations contain a question on possible discrimina-

tion or sexual harassment; and 5) an investigation be launched into administration procedures carried out to date against the above-mentioned 14 women complainants.

Louisa Hackett, a UMass student, summarized these demands as a "concerted attempt to lessen that feeling of isolation that many women experience in matters involving sexual harassment."

Kristin Bagley, chairperson of the Student Government (SAC) charged that "the administration, and particularly Corrigan, have had the problem of sexual harassment brought before them often, and yet refuse to give the matter proper attention. We are now presenting them with a set of concrete proposals for doing something about this scourge, and they'd better act fast to insure the safety of all women at UMass/Boston."

Pickets against a trustees' meeting have been set for this week. Student spokesperson Michael Letwin noted: "Should anyone think that Corrigan's retreat into the rhetoric of procedural arguments will weaken our struggle, we have additional actions planned on and off campus."

We urge everyone, and especially fellow students at Bunker Hill Community College, Boston State, Mass Art, and Massachusetts Bay Community College, along with UMass/Boston people, to come to Roxbury Community College's 'Survival Day' on April 30. Naturally, in this whole area of reorganization, the first to lose will be Roxbury because of the racism built into the very fabric of these plans to overhaul the state's system of higher education. Then once they've done in Roxbury, it will be the turn for all the other multi-racial and working-class institutions in the area."

"Cut-back here," added student Ross Blustein, "will be the first step on the part of the legislature and administrators involved in reorganization to undermine the whole attempt to provide

Continued on next page

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## Gay Paper

Continued from preceding page  
quality education to working-class and minority students. We need the support of everyone, men and women, gays and straights, white students and students of color, Hispanics and Asians, to fight together that this doesn't happen. We're still fired up, and we're sure that more and more people are ready to take no more."

Continued from page 1  
took no action at its next meeting but requested the city attorney to determine which official body has jurisdiction in the matter.

Clay told GCN that the library director is appointed by the city manager and the library board is chosen by the city council but that responsibility for specific questions of library operation is unclear.

Osgood pointed out to GCN, however, that city council election will be held the first Tuesday of May. He suspects the controversy over *Our Own* was created by council members as a campaign

tactic and that no final decision will be made until after the elections. In the meantime, UUGC is considering the possibility of a lawsuit.

Osgood says there have been beneficial results from the controversy. "It's very much a topic of conversation in the area," he told GCN. "There probably are no lesbians or gay men here that don't know there's some gay groups and there's also a gay newspaper."

## Did You See?

The following article, headlined "Your Tax \$\$ Pay to Let Gays Complain About You," appeared in the National Enquirer, April 8, 1980.

Who gives a damn whether homosexual discrimination is real or imagined?

The fatheads in Washington, that's who — and they're blowing

nearly a half-million dollars of your-hard earned tax money to find the answer to the question.

Dr. Harold Voth, a psychiatrist at the famed Menninger Foundation, offered the government the answer to the question free of charge.

"Of course homosexuals are discriminated against," Dr. Voth said. "They are discriminated against because they're not normal people."

"And it's stupid to spend money finding out what social problems they have."

Under fire is an idiotic \$434,000 grant made by the tax-supported National Institute for Mental Health (NIMH) to the Center for Homosexual Education, Evaluation and Research (CHEER) based in San Francisco.

CHEER says it's using the money — money you sweat blood to earn — to finance some 800 interviews with gays who feel they've been discriminated against.

"Of course it's controversial," said the NIMH's Jack Wiener. "But our policy is to expand knowledge and we don't avoid things just because they are controversial."

The study is more than controversial, Dr. Voth said, it's a waste of money.

"Gays damage their own cause because of the incredible self-deception that their condition is normal or simply a matter of conscious, freewill preference — which is a load of crap," Dr. Voth said.

"The federal government would be much wiser allocating money for studies to investigate every variable which leads to the homosexual condition — and then to set up treatment centers for them."

—DAN SCHWARTZ

## Dems' Meet

Continued from page 3  
convention delegates voted to endorse Cranston.

Caucus members had voted earlier in the convention to support California Governor Edmund (Jerry) Brown as the Democratic presidential candidate to be endorsed by the convention. Caucus members noted Brown's outspoken support of gay rights as governor and as presidential candidate.

Because caucus members adhered to the earlier agreement and continued to support Brown, Kennedy was denied CDC endorsement on the third ballot by two votes. Earlier ballots had eliminated candidates Lyndon LaRouche and incumbent President Jimmy Carter, leaving Brown facing Kennedy. Caucus members interpret the voting results to mean that "a message had been sent to all candidates to speak more concretely to human rights issues."

At the end of the convention, from the Lesbian/Gay report, which had been presented earlier by newly-elected female co-chair Jeanne Cordova, came a resolution demanding equal accessibility to future conventions and board meetings for the disabled. Harvey Milk Gay Democratic Club (HMGDC) delegate Kory White, who is deaf, spoke to the council

delegates about the discrimination and insensitivity she faced when she was continually denied a sign-language interpreter. HMGDC member Mark Schwartz brought up the motion of accessibility. A resolution was drafted and presented to the board by White, Schwartz, and Stonewall Democratic Club member Pat Rocco demanding accessibility and accountability for the disabled at all future CDC conventions and meetings.

Caucus members describe the tone of the convention as "dynamic and assertive," attributing the tone to their own leadership. The Los Angeles Times reported on March 31, 1980, that "Brown did little better in the vote, despite strong support for the governor from the convention's Gay Caucus, which constituted about 20% of the delegates and was the largest and most solid voting bloc."

The caucus states that "As a force, we held strong to our issues of human rights — support for gay rights ordinances, inclusion for international lesbian/gay visitors, and accessibility for the disabled. We showed that we are a community to be reckoned with, and that we will not cease until civil rights are guaranteed for all."

The writers are members of the Lesbian/Gay Caucus.

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# The New Right as an Old Trick



The Institute of Sexual Science, Berlin, 1921.

By W.J. Krueckl and Ian Johnson

Modern mass electronic media thrives on superficial attention getting labels, reducing everything to fill neat little 15 second spots. It was thus inevitable that after the emergence of the "New Left" in the '60s we would eventually be presented with its opposite image — the "New Right." About the only thing "new" about the current rightward movement is its sudden newsworthiness. As a political phenomenon, it is a very old and tired story. Its history is conveniently forgotten in conjunction with the loss of our history as lesbians and gay men. The last time the Right reared its ugly head, our movement was so completely demolished that it has taken almost half a century even to find out that it ever existed. We *do* have a history, and we'd better learn from it, because there are forces within the right which remember it all too well.

## The Movements in Germany

By 1910, Germany possessed the strongest and most advanced gay, women's, youth, socialist and communist movements ever to develop in the world to that date. The 1914 economic power struggle between the world powers — World War I — forced, as all wars, people's needs and aspirations to be temporarily sacrificed to those of the military machine. For the first time, however, there were major resistance movements and open rebellions on the part of the people, culminating in the Russian overthrow of the Tzar, and the German overthrow of the Kaiser, both at the closing stages of the war.

At the fall of Kaiser Wilhelm, a socialist republic known as the Weimar Republic replaced the monarchy, allowing Germany to experience a lively rebirth of the liberation movements begun in the 1890s. The women's movement continued to demand equal job opportunities, and the right to abortion and birth control. Forty-one women deputies were elected to the Weimar Assembly in 1919, 10% of the entire membership.

In 1914 there were some forty gay bars in Berlin alone, and by 1923 there were over 25 national gay organizations, and 33 periodicals for homosexuals. The Institute of Sexual Science in Berlin functioned as a gay educational and research center. The first Congress for Sexual Reform was held at the institute in 1921, and attended by leading figures from all over the world. A genuine lesbian and gay culture emerged, including emancipation films, a homosexual theatre group, and a wide range of literature. In 1905 alone, 320 publications on homosexuality rolled off the presses of Germany. Even before World War I, the women's movement had convened the first large "International Women's Congress on Tasks and Goals of Women." Furthermore, women's organizations met throughout Germany to discuss how they could link with the gay movement.

As today, these gay and women's movements were part of a larger alternative movement. Rebellious against adult domination, over 400 autonomous youth groups existed during this period, with youth congresses, festivals, long hair, wreaths of flowers and guitars. The

youth were idealistic, humane and progressive exponents of utopian counter-cultural and internationalist thinking. Brecht, Hesse, Stocker and Rilke are only a few of the many great artists and thinkers who came out of these generations. Communal living, drugs, sexual permissiveness, organic food, leftist political groups, spiritual groups and Eastern Gurus were all part of the scene, which was very similar to the American hippie movement.

As for political party-oriented activism (the coinage of the term "activism" itself comes from the German of this period — "aktivist"), the socialist parties were a major parliamentary force, as were the communist parties — although to a lesser extent. It was in this period that the socialist parties assisted the gay movement in making several attempts to petition the Reichstag, or parliament, for legislation legalizing male homosexual acts between consenting adults. (Lesbianism was never illegal in the Weimar Republic.) The attempts to pass gay rights legislation in 1922 and 1925 both failed. In 1929, however, the legalization of homosexual acts between consenting adults in private was approved by a committee vote of 15 to 13. The event was celebrated by the homosexual community throughout the country. Formal adoption of the Penal Code Reform Bill by the full Reichstag seemed within grasp, after 32 years of work, when the American stock market crashed. The bill was tabled as the Reichstag reeled from the strain of the crisis: 1929 also marked a turning point in the rise of Nazi power.

Resistance to the Weimar Republic and all it stood for, however, did not start with the crash in 1929. The liberalism and socialism so rampant in the republic posed an immense threat to the old military and industrial class. From the very beginning, the ruling elite and the traditional conservatives tried to cripple the Weimar Republic. To them, liberalism and democratic socialism were a prelude to Bolshevism.

Actually it could be said that the democracy of the Weimar Republic worked too well. The parliament was a rather adequate reflection of the respective interests of the various classes of the German population, and for this very reason could no longer be reconciled to the need to preserve the privileges of big industry and semi-feudal land owners. These privileged groups expected that Nazism would shift the emotional resentment threatening them into other channels, such as war, and at the same time harness the nation in service of their own economic interests. Indeed, the Nazi system was the streamlined version of German pre-war imperialism, and it continued where the monarchy had left off.

The radical right attacked the revolutionary left and the counter-culture in general, long before Hitler became a major force. Right after World War I, the old military "Free Corps" killed thousands in street brawls, demonstrations, etc. What culminated in the rise of Nazism, were not only the policies of Hitler, but those of the conservative right in general. All over Germany hundreds of armed, ultrapatriotic societies sprang up, similar to the "minutemen" in California, the Ku Klux

Klan, or the South Boston Marshals. Catholic Bavaria, in particular, became a center for scores of nationalist, right-wing, paramilitary organizations, of which the National Socialists, or Nazis, were at first only an obscure group. It is important to realize that Hitler came to represent a movement which had already developed considerably before he came along as its sole leader. Political judges supported these right-wing groups in the courts, as did the military and the traditional right with all its money and experience. Indeed, the Weimar Republic did not just fall of its own accord — it was systematically destroyed.

German society thus became polarized. The Nazis finally won over the middle class, which had formerly supported the liberal parties. The economic and social chaos brought on by the loss of the war and the resulting loss of an empire, extraordinary inflation and mass unemployment brought the middle class to the conclusion that they couldn't afford to be liberal anymore. The Nazis cashed in heavily on this by playing upon the social and economic panic.

On the one hand, there existed alienated individuals who, feeling helpless, ineffective and incapable of acting on their own, created a demand for external guidance. Someone, *anyone*, do *something*! On the other hand, there was the interest group of individuals in power, who perceived that this need for action could be used for their own gain if they promised "order." As these two factions interacted, each promoted its own interest. The system was self-reinforcing. Demand creates supply and supply perpetuates demand: the emotional climate nurtured the need for external control, and the authoritarian institutions which developed proceeded to reinforce, perpetuate and intensify the subservience of the individual. Alienated and frustrated, people must find a release. They either take out their frustrations on themselves, through self-negation, or upon others. This is what concentration camps, wars and racism are about: a release of negativity, a projected destruction upon the self and others.

As people's hard-earned savings were turned into useless pieces of paper — they were paying up to 1000 marks for a pound of butter — most of the middle class felt paranoid and demoralized. They were looking for someone to blame. They soon began acting in a reactionary manner, longing for the return of order, stability and production. It was this longing which resulted in the hairbreadth victory for the Nazi party in the German Reichstag.

Thus this "new right" was able to unite in reaction. The various progressive movements, on the other hand, were lumped into "the left" by default, in that the right opposed them all. Unfortunately, these various alternative movements could not unite. For the most part, they avoided political issues, concentrating on their differ-



Dr. Magnus Hirschfeld, founder of the Institute of Sexual Science, one of the original members of the Scientific-Humanitarian Committee, and a major leader of the movement from the 1890s through the 1920s.



ences rather than what they had in common. Very similar to the 1960s alternative movements in America, they floundered between protest and escape, finding it much easier to luxuriate in the utopia of the new than to struggle with the concrete reality of the society around them.

The importance of the role played by Christian fundamentalists in the development of the right in the Weimar Republic cannot be overlooked. Hitler posed as the popular messiah and supreme moral authority in the German nation. He knew the importance of the family to the authoritarian structure, and hence that it was the basis of his power as well. In a proclamation before the presidential election in 1932, he stated: "The final destruction of the family would mean the end of any higher form of humanity. It is the smallest but most valuable unit in the whole structure of the state."

This "return to morality" promised by the right had great appeal, then as now, to the Protestant fundamentalists who were experiencing a great resurgence in the 1920s. By 1931, more than 70% of such Christian groups were pro-Nazi. This appeal, however, was not limited to Protestants. In July of 1933 the Vatican signed a protocol with the Nazis agreeing to support them from the pulpit in exchange for protection of the Church's vast material holdings. In an edict concerning education, Hitler reflects this alliance: "Education towards a national feeling derives its greatest strength from the truths of Christianity . . . faithfulness and responsibility towards nation and fatherland have their anchoring in the Christian faith. For this reason, it will always be my highest duty to safeguard the free development of the Christian schools and the Christian fundamentals of all education." Just as today in America, right-wing Christians were the backbone of patriotic nationalism.

The Nazis were effective at co-opting and mimicking other movements. The gay movement was no exception. One merely has to remember the infamous Roehm of the S.A. and his homosexual followers. The German youth, who had so emphatically repudiated the existing system, were incorporated step-by-step into the Hitler Youth, the German counterpart of the English/American Boy Scouts. Much like the tactics of Rev. Sun Myung Moon's Unification Church, the youth were lured by alternative sounding slogans, an organic-woodsy return to nature, communal experiences, collective solidarity, candle-light parades, summer camps, hiking, etc. Also similar to the Moonies, the Nazi right-wing claimed to be both political and spiritual, adding a strong mystical appeal to their movement. In an effort to destroy the women's movement, they bombarded the media with reactionary sex propaganda, preaching the need to preserve motherhood, the sacredness of the family and the laws of the state and god; the "higher morality."

Hitler's success at mesmerizing the masses found him powerful behind-the-scenes support. International economic interests knew all too well what was at stake. Germany was a symbol. She was a rich industrial power whose ruling elite had been challenged by the success of the socialist revolution which had established the Weimar Republic. These interests feared socialism and loss of their traditional power and privilege. International interests were most eager to stop the spread of any progressive movements — to the point of supporting the radical right. Henry Ford, for one, supplied Hitler with millions of dollars.

Once in power, the right made short work of their opposition. The intrigue, blackmail and brutality of Hitler and his squads knew no limits. The diversity of political parties and factionalism within the legislature simplified the attainment of a majority. They soon had the Reichstag burned, and through "emergency decree" brought an end to the parliament and the Republic. Thus began the tyranny of "law and order."

Resistance to the Nazi take-over, however, was extensive. While the gloomy shadows of expressionist art and the decadence of Berlin cabaret society are well remembered for their reflection of the times, the strong progressive counter-culture is usually ignored. In the figure of some eleven million people exterminated by the Nazis, it is impossible to differentiate between those who actually were Jews, homosexuals, communists or gypsies, and those who were labeled as such in order to get rid of potential threats. Hitler sought out the leaders of the counter-culture, the political left and those with the ability to mobilize public sentiment. A great many fled, yet after 1930 it became progressively more difficult to find a country to flee to, particularly if one actually happened to be one of the undesirables.

The tactics of the right were literally divide and conquer. One by one. Suddenly a gay section of a city would be surrounded and those on the list arrested.

Later a socialist section, then a Jewish, etc. Sixty percent of all German socialists and communists were killed in the camps, and these groups were much more powerful than anything comparable in America today.

Many Jews and gays were proponents of alternative and progressive ideas. Some, like Magnus Hirschfeld, were both Jewish and gay. Walter Rathenau, Foreign Minister of the Weimar Republic, was assassinated by the right for being a Jew and a homosexual. Nazi publications blamed Jews for nightclub decadence, prostitution, drug abuse and sexual "perversion" in an attempt to justify the national "clean-up."

Himmler ordered homosexuals be placed in level three camps: the human hell-holes reserved for Jews and homosexuals. To make homos more readily distinguishable, their pink triangles were about an inch larger than the yellow of the Jews or the red of the political prisoners. A witchhunt by the entire populace was initiated. People were encouraged to scrutinize the behavior of neighbors and to report anything "queer." Suspicion of homosexuality was enough. Following release from initial imprisonment, all "enemies of the state" were to be taken into "protective custody," a euphemism for concentration camp interment. Enforced retroactively, anyone who had ever come to the attention of the police prior to the Third Reich was subject to interment. Police records of one Berlin district alone had an index of thirty thousand homosexuals in 1940.

The ruthlessness of the radical right became so perversely vindictive that one can hardly comprehend it. One example taken from Steakley's *The Homosexual Emancipation Movement in Germany*: "Ten youths arrested for stealing coal at a railroad station were taken into protective custody and duly placed in a concentration camp. Shocked that such innocent boys were forced to sleep in barracks also occupied by pink triangles, the S.S. guards chose what must have seemed to them the lesser of two evils: they took the youths aside and gave



An early homosexual publication, 1904.

them fatal injections of morphine. Morality was saved." (p. 117)

It should be remembered that the bulk of these exterminations were carried out behind the scenes, mostly on the Polish frontier, and under war time conditions. This is important because most people could not believe that such things could happen in their own country. Only rumors of what went on in the camps reached the public. The Right was not so base as to openly confront the respectable burghers in the fashionable cities of Cologne, Berlin, Vienna or Munich with facts on the death camps. In fact, there was not even a common German word for concentration camps. Rather, euphemisms were used in order not to frighten them. This "law and order," as brutal as it could be, was nonetheless presented to the public in delicate terms so as not to offend good manners or civilized ears.

The exact number of homosexuals murdered in these camps and prisons is unclear. The S.S. newspaper, *Das Schwarze Korps*, announced in 1937 that there were 2 million German homosexuals and called for their immediate internment. Recently the Austrian Protestant Church estimated that 220,000 homosexuals were killed during the Third Reich, a rather conservative estimate. The actual figure probably rests at close to one million, of which the great majority were male. As a strange tribute to sexism, the right did not take women seriously enough to bother hunting them down. Feminist leaders, however, were enough of a threat, and the "racial impurity" of Jewish and gypsy women "required" their elimination as well. The actual numbers will never be known, since the Nazis destroyed their records when the conquering allies were advancing.

A fact constantly overlooked is that the total number of gays murdered in Germany was approximately equal to the number of socialists, as well as the number of German national Jews — that is Jews from within Germany itself. The refusal of President Carter and the



Dr. Helene Stoecker, a leader of the women's movement and a director of the Scientific-Humanitarian Committee.

U.S. Holocaust Memorial Council to recognize not only gays but feminists, socialists, and other political opponents of the right as victims of the holocaust sadly demonstrates how little society has been allowed to understand what actually went on in Nazi Germany. It was only through tremendous struggle and perseverance that the remnants of the Jewish community succeeded in getting their own story told. This, however, was coopted into folklore about how America went to war to save the Jews, despite the fact that Synagogues in this country were being stoned at the time and ships full of Jewish refugees were turned away.

Hitler may have been defeated, but fascism and the radical right were not. We were defeated. After "liberation" by the Allies, gay survivors of the camps often ended up in prisons, as the "de-Nazified" laws of West Germany kept the anti-gay laws on the books.

## From Social Democracy to Fascism

How did this happen? What was the process which took us from the Weimar Republic, possibly the most liberal of social democracies, to Hitler, in a mere 14 years?

The role played by sheer force and terror cannot be minimized. The adjective "militant" has long been used by establishment media to discredit elements which pose a threat to vested powers — more often than not, leftist elements basically defenceless yet audacious enough to forcefully vocalize their indignation (i.e. "militant homosexuals," "militant feminists," "militant students," etc.). A more accurate usage of the word, however, would be in describing the military itself, that ever-ready last resort of the Right. When, as in Nazi Germany, rightist para-military gangs can legally rule the streets, when we face tactical police squads at every step, then our days are numbered. There is a point beyond which we are helpless and doomed to destruction. At the point when sheer terror rules, how many of us will try to pretend that we're not gay? How many liberals will pretend that it's not happening? How many leftists will devise ingenious rationalizations, as is even now the case with Cuba? How many lesbians and gay men would have to "disappear" to destroy the movement? 3,000? 2,000? 500? How many movement publications would have to be closed? A dozen? Maybe only three or four?

As the German example illustrates, this can happen very quickly and on many fronts. The right can unite people relatively easily on the basis of common hatreds. The simplicity of its emotional message is very marketable to people who seek a quick answer, any answer, as long as someone else is held responsible.

The "left," however, after long practice in analyzing differences — between gay and straight, black and white, female and male, or anarchist and socialist — is less disciplined in unifying people. The gulfs between the factions are hurdles enough to get over. This makes it difficult to reach out to other people. However, we must begin to learn more about unity. Otherwise, when the proverbial "shit hits the fan" we will all be left struggling alone.

The question of questions, then, is how can we make things different this time around? continued on page 10



# Parenting

By Alice Fisher

Attorney Lynne Dahlborg recently met with the Janus House resource network for lesbian mothers in Cambridge. In her talk, she could not be totally encouraging about custody rights for lesbian mothers, but she emphasized that the picture isn't absolutely bleak, either. According to Dahlborg, the Massachusetts courts assume parents both have rights to custody and lesbianism is not a basis for loss of custody. The parent who has been caring for the child (or children) is likely to be awarded custody if the children seem well cared for. She had the following advice for lesbian mothers faced with custody battles:

1. Tell your lawyer that lesbianism may be an issue.
2. Shop for a lawyer. Find one who will be supportive.
3. It won't get easier if you wait, but be sure you are emotionally ready for court.
4. Talk to a lawyer immediately to find out about your rights.

5. Remember, fighting a contested case takes money for both sides.

6. If you think there is a possibility of a custody battle, don't give up physical custody unless it has been legally arranged.

7. If you live in a small town, it may be wise to have a lawyer from another area.

Dahlborg had specific suggestions about finding a lawyer. She reminded women that they are consumers. The best sources for finding lawyers are: word of mouth, NOW, the National Lawyers Guild or the Lesbian and Gay Parents Project (for people in the Boston area). You are entitled to ask your lawyer about fees, experience in contested custody cases and about how she or he would handle the case. When you see a lawyer, you will have to tell him or her a good deal about your case. Trust your instincts about the lawyer; if you aren't comfortable with him or her, you won't work well together.

to their sexual, gender or racial identities. Both the American left with its autonomous movements and the European left with its parties have their advantages and disadvantages. The left bemoans the lack of discipline in America; they complain that virtual "anarchy" has resulted from placing self interests first rather than "uniting to smash the state." We, however, would respond that we want to have control over our role in the state that might replace the one we know now.

In any case, the autonomy of our movements is a reality which is simply not about to change. In the late 60s and early 70s, *we left the Left*. Dykes, faggots and feminists in particular simply became fed up with continually having their energies ripped off by straight white males who showed little progress at ever really understanding us, much less, changing themselves. Just as lesbians later had to stand apart from a male-dominated gay movement, each group angrily had to say "If I give my energies to anyone, it must be to my own people." After the rage had settled, after much struggle and pain, surprise of surprises, we were each able to become truly self-powerful; able to insist that there be new rules before we continue the game.

The left at the time of the Weimar Republic had not been able to deal, other than intellectually, with feminism, racism and homophobia. It was almost as if someone, somewhere, for whatever reason, changed the "party line" and thereafter all members were duly supportive of feminism and gay rights. As always, there were many exceptions, but according to Dr. Charlotte Bach, a lesbian survivor of the madness of the 30s, leftist women of that time cooked, typed and tended

babies while the men spouted their political rhetoric in smoke-filled rooms. We know this situation all too well.

Just as gay men have been forced to learn from their lesbian sisters, the American left has been forced to learn as well. Those gay men who risked stepping out of their privilege to more than intellectually understand feminism found that it also liberated *them*. Although tortuous, developing this understanding was worth every ounce of effort, for we, as faggots, are more aware and self-powerful because of it. It is this very same challenge that we, as a lesbian/gay community, present the sectarian left. They must raise their consciousness not just for us, but as an opportunity to liberate themselves. Rhetoric is only a beginning. We insist that an analysis of human enslavement consider the dynamics of sexual repression to be as profound as those of economic control.

Granted, it's a lot to ask, yet we can settle for no less. And we have the power to demand it. The American left today can have no illusions of success without the active participation of the lesbian, gay male and feminist movement(s), however much they'd rather not admit it. Our movements are at the cutting edge of the most pervasive social revolution happening in the country today. This power stems directly from the autonomy of our movements.

Although it is difficult to believe, most European gay movements are not only more male-dominated than their American counterparts, but even less connected to the average gay person. Those who are "political" speak primarily to each other and to other party members. One suspects that to doctrinaire leftists, the common dyke or faggot is just too embarrassing to their politically correct colleagues of the party.

In contrast, the American lesbian and gay movement appears to be both diverse and unified. The social and political networks here are tremendous in comparison with those in Europe. Between the European extremes of doctrinaire political groups and exploitative bars of the "ghetto" lies an entire spectrum of the American lesbian and gay community: all the way from the rarified world of demonstration, movement journalism and leftist discussion, through community forums, electoral politics and pride marches/parades, health facilities and hotlines, social, recreational, and religious groups, to the often timid activism of many bars and businesses, there is identity as a movement. With these lines of communication come dialogue, friction and thus growth in political consciousness.

The forces of the right would like nothing better than for us to lose faith. A perspective of how far we have come, despite the obstacles, must balance the fear which comes from dwelling solely upon how far we have to go. As little as it may be, the amount of *genuine trust* which has been developed between elements of the gay male, lesbian and feminist communities is historically unique.

Homosexuals enjoy a marvelous distinction, in that within our own community we must deal with issues which must be dealt with by all of society. Whether it be sexism, racism, classism, ageism, etc., there is plenty of work to be done right here. As gay people, we are everything *but* heterosexual, although we were all brought up to be just that. Let's not be led astray by arguments that lesbian/gay liberation ignores other peoples' plights. Let's continue to work with those people whom we have the best potential to affect; with those with whom we share the gem of commonality needed to develop the trust essential to making the connections between issues.

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The preceding article is based on a book by the authors, *Without Fascism Within*, hopefully soon to be published.

## Germany

Continued from Page 9  
Conjecture

Take heart. It is spring. 1980. America, in the "belly of the beast." Yet the pivot point has not been reached; we are not yet ruled by sheer terror, despite threats of Ronald Reagan, inflation, nuclear power. History may repeat itself, but at a different level each time. There are pitfalls in drawing lessons from the past, but foretelling the future can be anyone's game. With this in mind, the remainder of this article is an attempt to begin a community dialogue.

The amorphous American "left" — for lack of a better word — has developed via a distinctly different course than the European left. The European left, today as during the time of the Weimar Republic, is much more centralized around political parties. Rather than the autonomous lesbian and gay, feminist, black, etc. movements that we see here in America, the European counterparts to these movements are much more likely to be subgroupings of leftist organizations. Their leaders may owe at least as much allegiance to "the party" as

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## Records

### Blue Wings

#### Tattoos

Sirani Avedis  
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721 W. Barry  
Chicago, IL 60651

By Marie Cartier

"... Why must I sing  
All those minor, mournful things  
Well if you know blue  
I won't have to explain it to you  
Cause I got blue wings  
Got some tunes for the tearful to  
sing  
And if you know blue  
It's all yours and it's coming  
to you"

beckons Sirani Avedis on "Blue Wings" from her first and recent album, *Tattoos* on Terrapin Records.

Of course *all* women got some blues to sing, some just don't know it yet. But, if you're flying or want to fly on those "blues wings," — "it's all yours and it's coming to you," carried by a powerful voice shot through with enough emotion to carry you *through* the blues.

*Tattoos* is a long awaited showcase for Avedis's voice. Widely known in the Midwest, Sirani Avedis is a woman's musician that the Midwest should definitely share.

One wants to compare a voice like this to crystal — except there's no fear of it breaking. It's strong and it stretches like taffy, silky thick, sliding down to base notes then flying up to the crystal clear high, high ranges. Not so throaty that we lose the lyrics in the blues, but not at all meant just to convey words — there is no question that it's an instrument, a voice meant to sing.

Avedis accompanies herself extremely well on piano. She also plays fine acoustic guitar and on "Rainbow Woman," her signature song heralding her Armenian-American heritage, she plays the oud — a Middle Eastern stringed instrument.

The lyrics on *Tattoos*, all original material written by Avedis, are poetry within themselves — however excellent their accompaniment. In "Witch's Call," a number sensuous with Latin jazz, Avedis calls out:

It's coming down  
But you'll be ready to arise  
You'll be surrounded  
By Amazons who are gentle and wise  
And realize  
Your visions reach beyond the stars  
You've got scars  
But you know just who you are  
While others burrow in the ground  
You'll be around  
To hear the sound of a witch's call . . .

Yeah, you got womonloving on your mind  
And you got womonpower on your side.

And on "This American City," a roaring show music type of song that rings with piano and sax, Avedis delivers a biting slap to patriarchy:

Living is hard here in rapé city  
Isn't it a pity  
Must be fat city for the boys  
Riding in their rockets  
Pistols in their pockets . . .  
What in the name of creation  
Is this man about . . . ?  
Asphalt and Assholes  
Shit on the sidewalk



Cocks, rods and pistols  
Lurking in corners  
Acting out the monster mind  
and drawing blood from the sky  
Amerika, of a miracle I sing.

*Tattoos* does have a distinct rock exterior, especially evident in "Clear the Sky," but as with the rest of the album there is a strong underpinning of jazz and blues. "Clear the Sky" illustrates this when the electric guitar gives way to a magical solo communication for the viola and a particularly fine flute.

There is also a twang of country in a few numbers, notably the instrumental solo on "Crazy Lady," which is a lot of jazzy

blues with great work on the congas and an unusual touch of tambourine throughout. It's a good move-your-shoulders song . . .

Oo, she's a crazy lady  
Oo she's a bright design  
I'm her crazy mirror  
We're a couple of wi-iiiiise womyn.

With "Wild Talking Dreams" there is real blues with sax swinging loud, and a soothing piano. Avedis's voice is talking honey, "You can close your eyes/You've got so much on your mind." This is a feminist lullaby that alone is worth the price of the album. A perfect ending to a rough day, it is

very "Mmmmm, that's nice" music.

Featured with Avedis on *Tattoos* is the Kid Sister Band, with Jean Fineberg playing marvelous sax, Nydia Mata jamming with congas and percussion, bassist Barbara Cobb, viola player Sarah Shylman, guitarist Shelley Jennings, and Julie Kiner pounding rhythm on her drum set, and shaking her tambourine.

Sirani Avedis is also a comic and storyteller in a concert setting. Until we see her name "in lights" again here on the East Coast, we will have to make due with having her voice, her poetry, her skills as a musician and the skills of talented musicians she works so well with, pressed in vinyl. And *Tattoos* is an excellent press — fine production, one for which Terrapin Records deserves a gold star.

Avedis has dedicated *Tattoos* to the spirit of "Bob Dylan's Dream." Dylan at one time wrote, "The times they are a changin'." Of course, we wise womyn know the times are changing, and that change is a journey — and it looks like *Tattoos* is worth bringing along. ~

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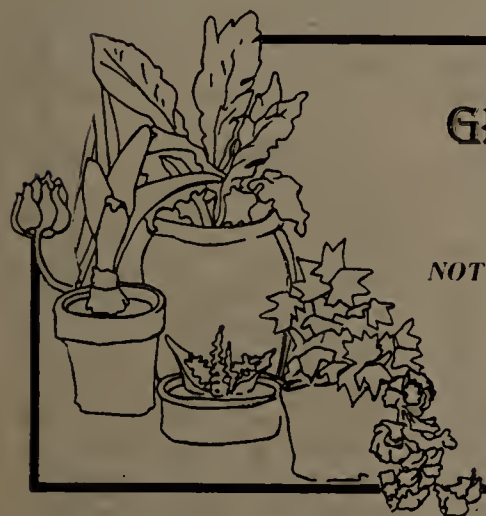
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#### Page 2: THE SEXUALLY ACTIVE MALE

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If lubricants are involved in the sex act, use water-soluble preparations that will wash away. Do not use an oil base that will leave a film to trap the germs.

NOTE: The foreskin that covers the head of the penis may trap germs which can cause infections. Therefore, special attention should be given to washing the uncircumcised penis.

When vaccines against gonorrhea and syphilis will have been developed, personal hygiene will remain necessary to prevent other sexually transmitted diseases. For example: A gonorrhea vaccine will not prevent approximately half of the reported cases of male urethritis which are not gonorrhea.

#### Page 3: SOME ASPECTS OF PERSONAL HYGIENE FOR MEN AND WOMEN

Infectious germs which are commonly found in the lower digestive tract may be transmitted from the rectum during certain sex activities. Among the dangerous germs present may be the virus which causes hepatitis, and parasites which cause gastro-intestinal disorders if they enter the mouth (anal-oral route).

The mucous membranes of the genito-urinary system are highly susceptible to infection by some of these germs from the rectum. For example: As a result of careless wiping from rectum towards vagina by the female after toilet, germs are easily spread to the vagina where they may cause infections, and from which they may be transmitted during vaginal, as well as rectal, intercourse. Therefore, females must not wipe in the direction of rectum to vagina. . . .

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## Random Lust



## Chapter 3 (X-rated)

A Dykeodrama

by Andrea F. Loewenstein

In Episode Two, Jo Burke, a seasoned dyke with a tough exterior and marshmallow heart, found out the secret of Vanessa Blume-Smith, her newly discovered dream-woman — a liberal husband at home. Despondent, Jo retired to the Sinners bar, where she noticed her former lover, LaFlora MacGinnis, and where Vanessa soon joined her, inviting her to take a walk and visit the seals.

Was it the gambols of the seals, each creature moving her lithe fulsome body so freely, so instinctively through the opalescent water, only to entwine itself around an equally wanton sister creature? Was it perhaps the soft film of warm rain which had begun to fall so gently and sweetly among them, caressing each woman and seal cheek, for all the world like soft wet tears of joy or perhaps like the soft wet drops which signal the female body's accession to the secret mystery? Was it perhaps the (five in all, for Jo had consumed three amaretto and cokes, Vanessa two white wines) drinks, those potions of which each drop now circulated and gamboled among the red, white and lavender blood cells of the two?

What it was Jo did not know nor did she even have sufficient time to guess or speculate so fast did time fly by. For it seemed that one minute she stood with Vanessa's soft cream-puff hand clasped and entwined in her own, and the next . . . the next minute the two of them lay pulse to pulsation in the walnut loft bed Jo had built for herself with her Swiss Army knife, on an off afternoon. Jo could hardly believe that it was really happening — that this woman who had appeared to her as in answer to a prayer whose rhythm beat its sultry music in her every vein and cell — that this woman should have set her large flat feet on the rungs of the ladder leading up to her loft bed. And on the rungs of the ladder leading up to Jo's so long well-protected heart. Now beating madly. Madly.

Beating beneath the layers. For, "Darling, you have so many layers on!" crooned Vanessa as she (oh, so delicately) removed each one. Unzipping the harsh, outer leather garment. Pausing then for a long delicious moment ("You neck, your neck" she moaned) to bury her nose into Jo's until this very instant perfectly ordinary, but henceforth blessed, organ. Next she peeled off the blue workshirt, melded to the curves and scars of Jo's body (for it was a hard and well-worn body, was Jo's) with none of the deep redundant curves of the other's. But, "Soft, soft," Vanessa crooned, "So soft."

Jo herself was too dizzy with joy to do much but fumble with the intricacies of button zipper and snap, but Vanessa's garments seemed to fall away of their own accord — that is until Jo's fingers were defeated by the one-size-fits-all bra whose fastening she fumbled for in vain until Vanessa, murmuring softly "in front darling, in front" released the catch with her own nimble fingers, releasing too, a flow of such abundance that Jo almost swooned anew.

As Vanessa murmured of the wonders of Filene's basement, where she had acquired her garment at a tremendous discount, Jo felt a seizure of embarrassment. Her own boyish body required no such harness. Would Vanessa find this bizarre?

No she would not. No. And now on the loft bed, husbands and other embarrassments were forgotten. While outside the rain



Porter Morrell

fell in a now lighter now heavier pattern of containment, building and rushing. While in the branches of neighboring tree a small female lorimyte sang its oft repeated note, "ah-ee ah-oo ah-choo" . . . While the hand-embroidered cunt-embossed quilt handed down to Jo from her maternal foremother on the left right side fell in a tangled heap below . . . While outside, the world still continued (at that very moment, indeed, twelve and a quarter busloads of nogood hiploid infants were being kidnapped by the very worst sort of sex-infused criminal and two trainloads full of laughing gas had collided in the next country, causing countless defects in the past generations) While outside, as I say, the world continued in its grim and devious track . . .

Still, In-side (inside the city, the apartment building, the apartment, the loft bed and most of all, inside the scarred and hardened heart and body of Jo Burke) it seemed that all the streams, lakes, swamps, rivers, puddles, reservoirs, creeks and swimming wholes — all were gathering-gathering-gathering themselves into the cry the shout the scream that was the oceans very tidal wave. Now Breaking, breaking breaking.

Meanwhile, La Flora MacGinnis and her lover, Fern Williams, emerged from the Sinners' shelter, swaying lightly one against the other, light against dark, small against large, mouth against mouth.

Only to discover that La Flora's old Fjord Milky Way had been Booted! Immediately out of the innocent and pure appearing mouths of both young women emerged a stream of obscenities unprintable in these pages. And now, the four eyes met. All the evening they had taken refuge in the Sinners, drowning the problems which had lately loomed larger and larger, seemingly ready to utterly consume the frail fabric of their relationship, in drink and the presence of others. Would each one now find comfort in the presence of this one other creature, caught for the instant in the same web, the same steel grid of overdue library books, unpaid taxes, unacquired Cambridge city parking permits; the same web which closed so unrelenting over all of Their Kind? Would they each take the hand of a fellow sufferer and wend their way home to a common sleeping place, warding off the advances of the unwholesome males which lurked in every corner of the night waiting for a succulent morsel?

"God-damn La Flora,"

screamed Fern. "Or maybe I should say God-damn Bambi, seeing that's what your mother named you, and she did good too, she must of known you for what you was, a scatter brain from birth on! I told you not to park here, didn't I? Didn't I? But would listen to me? Oh no, listening to me would be interfering with your precious process! Girl, what did I do so bad to get myself a lover who can't even take me home?" (For a search in both womins' pockets had revealed but a few random coins; a taxi too was impossible).

"Take of a sudden I'm supposed to take you home?" sputtered La Flora tossing back her mane of yellow hair. "What am I, the man, now we're in trouble? As long as everything's going along just zippy, you get to decide everything, But now, I'm supposed to take you home. And anyhow, Fernio, what did your mother name you? LaVerne, if I'm not mistaken."

"So!" Fern rhymes with LaVerne at least," hollowed Fern-LaVerne, "What the f--- does LaFlora have to do with Bambi? Anyway, don't you talk about my mother!"

"Oh, oh" sobbed Bambi-LaFlora bitterly, turning aside. "Why didn't I stick with Jo? I saw her in the bar tonight, she looked lonely! She would have pulled out her Swiss Army Knife and removed this boot just like that. She would have never let this happen to me. Just wait until I tell my therapy group about this!"

"Yeah, well I wish you would of stayed with Jo too, moaned Fern-LaVerne. "But she probably had it up to here, just like I have. And I'm gonna walk right into your next therapy-shmerapy group-shmoop and tell them all about you!"

The bartenders of the Sinners, observing this scene of unmitigated chaos paused for an instant on their way home in their soft snugly car, a furry Rabbit. "Should we offer to help?" asked Desiree. "No" refused Cindy. "I'll play shrink until two o'clock, but it's three now."

And so the two were left on the cold street, no longer exchanging even words of anger, so frigid was the distance which had sprung up between them. "Maybe I'll call Jo," thought LaFlora between sobs. "I know she still cares. And she only lives in the Southend . . ."

#### To the readers:

Please send suggestions for the next episode to the author, care of GCN. If you would like to introduce new characters, events, places or ideas, the author promises to gratefully take all your suggestions into consideration. Remember, this is YOUR soap opera.

1. Result of the rare mating of the winged monkey, species Lori, and the miniature dovetail, nus Myte.



## Television

# CBS's Yellow Journalism

### Gay Power, Gay Politics

A CBS Special Report

April 26, 10:00 p.m., EST

By Kevin M. McFadden

In this "Special Report," CBS attempts to portray the San Francisco gay community as a financial and political group that is putting the squeeze on the straight population of the city. In a sensational way, CBS shows the gay community as "over-sexed," quoting a Kinsey study as saying "the average San Francisco gay man has had at least 500 sexual encounters with different men — if not 1,000 encounters."

The camera shots used in the report once again picture those whom straights believe to be "weirdos" and "deviants," i.e.: drag queens, leathermen, gay costume party participants and general shots of Castro Street taken from the ground-up, at ass level or below the belt. However, nowhere in the report are the individuals that are made a spectacle of interviewed; they are portrayed as non-human and frightening.

CBS has also failed to interview people in San Francisco's gay and lesbian political community (David Scott and Harry Britt, for example) as well as other elected city officials, such as Mayor Diane Feinstein. CBS talked with various individuals in the gay male community who are unrepresentative of the community at large. Upper middle class professional men, and activist Cleve Jones, are the backbone of the report. Nowhere are women represented; there are a few cameos of Robin Tyler speaking at The March on Washington and at rallies in the city of San Francisco, but she too is never interviewed.

The one member of the city's straight establishment that would speak in front of CBS cameras was Charles McCabe, a newspaper columnist who expressed "fear for his personal safety." McCabe states that "everybody [in San Francisco] is concerned about the fact that the entire char-

acter of the city is being changed. The numbers [of gays] terrify them."

The scare tactics used by this reporting team are detrimental to the gay community of San Francisco as well as to the national community. The fact that gays do not have civil rights in California is ignored. The showing of this documentary three days before the Christian Right has its March on Washington (Anita Bryant, et. al.) is editorializing and totally biased against the gay liberation movement. We have once again been slammed by the straight media, in an attempt to keep us in the closet.

Mayor Feinstein is presented as "the darling of Castro Street" and the apology she gave the gay and lesbian community last November was "got out of her . . . [we] frightened her . . . she has to look at us . . ." The "Night of Gay Rage" is not spoken of as a political act, but rather as a violent one. The violence of the police is barely mentioned. The reporter leads us to believe that Cleve Jones had the power to direct the crowd that marched on San Francisco's City Hall the night Dan White was sentenced. Instead of reporting that the *entire* gay community was outraged by the justice system's saying "It's okay to murder gays," the report reverts to sensational-

ism once again.

The exclusion of women, third-world lesbian and gays, gay and lesbian parents and youth from the report are all signs of poor reporting. If, in fact, input from all facets of the gay and lesbian community, as well as the straight community and elected officials had been elicited and people did not want to participate, this should have been reported.

CBS should be informed by the community of its feelings and feedback on this documentary. Remember the Federal Communications Commission ruling (see GCN Vol. 7, No. 35) that gays must be included in ascertainment surveys which are used by broadcast license holders to determine "the problems, needs and interests of significant elements within their broadcast areas."

LAGMA, the Lesbian and Gay Media Advocates of Boston and New York's Gay Media Alliance are urging all to view the program and respond to the local network and the national office of CBS by telephone and in writing. In Boston, contact WNAC-TV Channel 7, 725-2700, address: RKO General Building, Government Center, Boston, 02108. Contact the national offices of CBS-TV at: Audience Services Dept., CBS-TV, 51 52nd St. West, New York, New York 10019 (212) 975-4321.

## Answers to Puzzle

1. BRYANT, Anita
2. Mac CORMACK, Robin
3. GERE, Richard
4. MILK, Harvey
5. BURNS, Richard
6. ROOSEVELT, Eleanor
7. THORPE, Jeremy
8. WILLIAMS, Tennessee
9. CRYSTAL, Billy
10. BRILL, David
11. JAY, Karla
12. JOPLIN, Janis
13. ISHERWOOD, Christopher

14. WALKER, Nancy
15. AZNAVOUR, Charles
16. WHITE, Dan
17. RUSSELL, Craig
18. ABZUG, Bella
19. MORALI, Jacques
20. RECHY, John
21. NOBLE, Elaine
22. NEAR, Holly
23. HOLLERAN, Andrew
24. STEIN, Gertrude
25. RIVERA, Ramon

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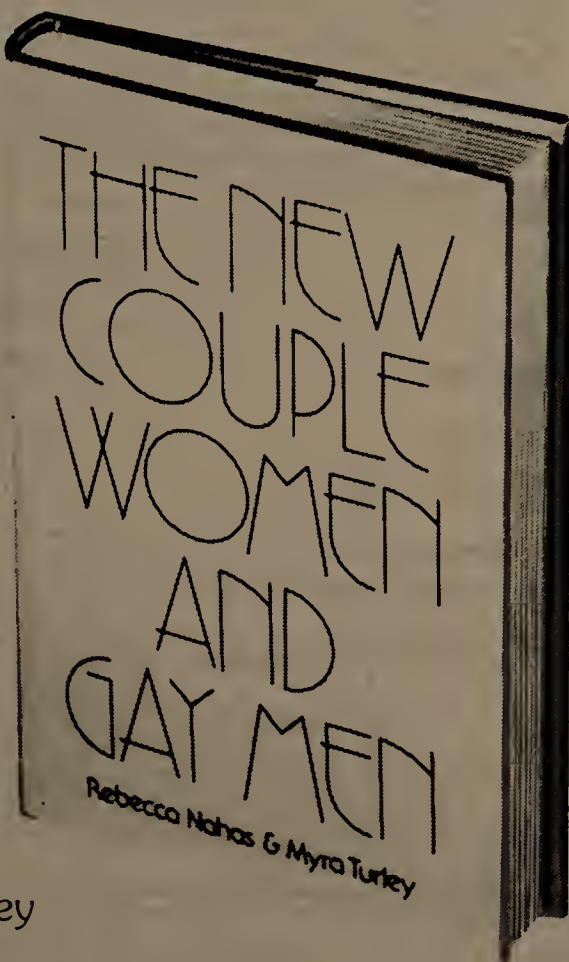
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[illegible]



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## JOB OPPORTUNITIES

Summer jobs — restaurant — Cape Cod area — Cook, wait, D/W, house/grounds. Have a good summer. Include phone no., Box 692, Astor Sta., Boston, MA 02123. (42)

**LIGHT DELIVERY/PART TIME**  
Reliable person w/vehicle wanted for delivery work. Call 542-8280 or 227-7754 for more info. (41)

Person wanted for office — paste-up position, starting part time. Experience a plus, but conscientious attitude most important. Call 542-8280 or 227-7754 for more info. (41)

**HANDYMAN**  
Wanted for part time work  
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**ADMINISTRATOR  
COMMUNITY OUTREACH**  
Radical social change foundation seeks person to work in collective. Political commitment, ability to work on community outreach, administrative, and office skills desired. Third World applicants encouraged. Send resume/political experience to: Haymarket Peoples Fund, 120 Boylston St., Rm 708, Boston, MA 02116. (?)

**AD REPS**  
Rapidly expanding Feminist Monthly has openings for P.T.-F.T. reps. Salary based on experience, plus 15% commission. 661-3567. (x)

**SIGNERS WANTED**  
Church of the Covenant (Newbury St) is looking for people to sign Sunday Morning Services. Call lrv at 536-4658. (40)

**MIXED NUTS CAFE & DISCO**  
New bar to open soon in New London, CT now seeking bartenders, doorpeople, DJs & lighting people; full & part time. Send resume (or SASE for application) to Ollie's Follies, Inc., Box 71, New London, CT 06320. (41)

The Funding Exchange is seeking one staffer for its national/NY office. FEX is an association of 6 foundations committed to supporting grassroots social change projects. Job includes: grants management & evaluation, & general administrative duties, including typing. Two year minimum commitment; salary, \$16,500. Send resume, including political & community work, & 3 refs to: Funding Exchange, 80 Fifth Ave., NY, NY 10011. Deadline for application: May 15, 1980. (40)

## GCN SPECIALS

**WORK YOUR OWN HOURS**  
GCN is looking for two Ad Reps to start immediately. Full-time and part-time available. Meet new people, explore new places. 20% commission. Will train. We supply leads! Call Larry at GCN, 426-7042.

**HELP!**  
GCN is growing. We need your old desks, chairs, bookshelves, tables, "scrap" (usable) 2x4s, plywood, paint brushes & rollers, telephones, plants, gay books, filing cabinets (legal size), flowers, etc. Use your imagination! Give Mike or Richard a call at 426-4469. P.S., we'll need help w/painting & building too. Let us know if you're available for some weekend group work parties.

**PEOPLE W/ACCESS TO  
OFFSET MACHINES**  
GCN has lost its source of offset printing. If you have access to offset printing on a regular basis (we need things like renewal notices printed) and want to help us out, please call Mike or Richard at 426-4469. Thanks.

GCN staff member, recovering from back injury, needs vacant house in the country or near the sea for a week or so. After 20 wks in bed in Somerville, beautiful surroundings & fresh air are doctor's orders! If you can help, please call GCN about Jill. 426-4469. (c)

**PLEASE HELP GCN**  
If you have a set of office mailboxes, and would like them to have a grateful home, we could use them in the GCN office. Please contact Richard or Mike at 426-4469 or write to GCN, 22 Bromfield St., Boston, MA 02108. Thanks.

## ORGANIZATIONS

**MAN-BOY LOVE — YOUTH RIGHTS**  
Political, social, educational group to support intergenerational relationships. World-wide contacts. Write: NAMBLA, Box 174, NY, NY 10018. (43)  
Faggots at Seabrook May 24, Powder Ridge May 25? Affinity group forming on your feminist anarchist left. Call Chris after 7pm 661-8068. (40)

**ALPHA AND OMEGA MCC, NYC  
WELCOMES YOU!**  
Sunday worship, 7 pm, First Unit. Church, 50 Monroe Pl., Brooklyn. (Take 2, 3, 4, 5, M or RR subway to first stop in Brooklyn.) Rev. Lee Carlton, Pastor. An evangelical, eucharistic, and ecumenical church. (212) 834-9186, 720-4502. (42?)

**D.O.B.**  
Support organization for lesbians, 1151 Mass Av, Camb. Old Camb Bap. Raps every Tues & Thurs 8pm. 35 plus rap 2nd W & 4th Fri, 8m. Bi-monthly magazine FOCUS \$8.00. Monthly social & fund-raising event. Info & office hrs 661-3633. All women invited to participate. (c)

**GREAT AMERICAN  
LESBIAN ART SHOW**  
Women organizing for the Great American Lesbian Art Show — Boston will be meeting weekly on Saturdays. For locations and/or further information call 787-1441 or send SASE to GCN Box 225. (40)

**CATHOLIC? GAY? CONFUSED?**  
Call (415) 863-8795 (SF, CA) for help, or write: W/S (tax deductible) Thaddean Fathers, 3749 17th St., SF, CA 94114. New facts revealed. (42)

**BOSTON GAY CATHOLICS**  
Dignity/Boston sponsors EXODUS MASS, a liturgy for gay and concerned Catholics, every Sunday at Arlington Street Church (Boston), right side entrance on Arlington St, at 5:30pm. For info contact Dignity/Boston, 355 Boylston St., Boston, MA 02114. Tel. 536-6518.

**SUPPORT LESBIAN MOTHERS**  
Lesbian Mothers National Defense Fund, 2446 Lorentz Place, W. Seattle, WA 98109. (206) 282-5798. Membership \$5.00.

**GAY SWITCHBOARD OF NYC**  
When you're in New York, give us a call for the latest information on gay and lesbian events, which bars to go to, where to stay, what group to contact, and which businesses to patronize. Call us to rap or just to say hello. (212) 777-1800, from noon till midnight. (20)

**Reston Gay Rap Group** meets twice a month, 1st Friday, 3rd Tuesday each month. Get it all together! Browns Chapel, Rte. 606, Reston, VA 22090.

**NH LAMBDA**  
Box 1043, Concord, NH 03301. 332-4440, 889-1416, 224-3785, 399-4927, 224-8517. A statewide lesbian organization, meeting the third Saturday of every month. Support, education and political action, since 1976.

**NGTF NEEDS YOU**  
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## PUBLICATIONS

Lesbian Feminist S & M support group has published 45 pp bklet including articles on theory and politics, personal experience, reading list. \$3, plain wrapper. Samols #5, P.O. Box 2364, Berkeley, CA 94702. Free hanky color code card for lesbians included. (40)

**CRUISING MANHATTAN?**  
It's better on a bicycle. Guide to NY includes maps, tours, bars, restaurants, renting and repairing your bike, and much more. \$3.50 to Austral Marketing Co., 39 Great Jones St., NY, NY 10012. (40)

No More Cages: bi-monthly women's prison newsletter. \$6.00/yr, free to prisoners. Send articles/graphics/poetry/money: Box 283, W. Nyack, NY 10994. (37,40,42,44)

Before you stop trying to find a lover try us. Advice, Fantasies, Personals. Twelve Issues \$10, sample \$1. *You're Not Alone*, P.O. Drawer 8398CH, Atlanta, GA 30306 (c)

*Guardian*, independent radical news-weekly, covers black, women's, gay struggles and liberation movements around the world. Special offer: six weeks for \$1. Guardian, Dept. GCN, 33 W. 17 St., NYC, NY 10011. (c)

Working Papers on Gay/Lesbian Liberation and Socialism — a collection of essays by members of the New American Movement, a national socialist-feminist organization. \$1.00 from Boston-Area NAM, POB 443, Somerville, MA 02144, (617) 661-8372. (21)

Beginners Guide to Cruising, \$6.00; Advanced Guide to Cruising, \$6.00. Both, \$10.00. Illustrated photo catalogue, \$2.00. Troy Saxon, Suite 488 D, 1626 N. Wilcox Ave., Hollywood, CA 90028. (40)

**GOOD TIMES COMING**  
The definitive gay travel guide to the U.S., Canada, Puerto Rico is loose-leaf so the guide you buy today is as accurate as the publisher's records. Only \$8 from J&J Publishers, 2420 First Avenue #50, Dept BGCN, Seattle, WA 98121. (41)

**HOW GAY IS YOUR LIBRARY?**  
Pamphlet of tips for non-librarians on how to get gay materials into libraries, available from the Gay Task Force of the American Library Association. "Censored, Ignored, Overlooked, Too Expensive? How to Get Gay Materials into Libraries" explains library selection policies in a general way, and tells how you can get a library to buy more gay books & periodicals. Also tells what to do if library refuses your request; why gay bks are sometimes kept where you have to ask for them; & how to donate materials to the library. \$1 to Barbara Gittings — GTF, P.O. Box 2383, Phila., PA 19103. Bkstore & bulk order discount available. More info: Barbara Gittings (215) 382-3222. (c)

**FOCUS**  
Focus: a bi-monthly journal for lesbians, \$8.00 per year, \$1.35 per individual copy. 1151 Mass. Ave., Cambridge, MA 02138. Publishes fiction, poetry, reviews, essays' graphics. Editorial meetings first Monday of every other month (Apr, June, etc.) at 8pm. Call 259-0063 for info. We need writers and production people. A good place to learn how to put a magazine together.

*Periodicals by Mail* is a project designed to give wider accessibility to worthwhile periodicals not distributed through many newsstands. For a free list of over 70 alternative periodicals which can be ordered by mail, send your name, address, and a 15¢ stamp to: Periodicals by Mail, a periodical retreat, 336 1/2 S. State St., Ann Arbor, MI 48104. (1/mo)

# Prisoners



support gay prisoners  
read and answer  
our Prisoner penpals in the classified

GCN gets lots of requests for penpal ads from prisoners. Almost none of them are paid for. If you would like to support the paper in this, and perhaps increase the possibility of a more in depth dialogue between gay men and women on the inside and those of us lucky enough to be on the 'outside', please SEND MONEY. (We also send free subs to prisoners who ask.) In any case take the time to get to know someone who's getting more or less fucked over by strait law (euphemistically called 'justice') and who's obviously very lonely.

GF, soon to be released seeks friends and correspondents. Please write to her. C. Green 27914, Box 900, Jefferson City, Missouri. (12)

I'm an inmate at the famed Ralford prison in Fla. and would like to have one of your 'free' prisoner ads because it gets mighty tiresome not getting any mail! 23 and lonely, write to KEVIN LEMERY 047202, Box 221, Ralford, FL 32083. (2)

Lonely gay man wants to correspond with another gay man, don't make any difference what color they are as long as they are open-minded. My name is CHRISTOPHER SPENCER 152556, P.O.B. 779, Marquette, MI 49855. (2)

A good friend here who once wrote several articles for GCN always lets me read his copy of the paper and I've found it entertaining and enlightening. Would you print an ad for me in the penpal section so I can receive mail from people in the free world? I'm 22, slender and versatile. MARK NICKELS P.M.B. 85230, Camp A, Dorm 1, Angola, LA 70712. (2)

My name is MIKE PASKOWITZ, age 22, and I'd like to write other people, especially the gay community, and other lonely people. Mail Box 1547, P.O.B. 1100, Avon Park, FL 33825. (2)

Would like to hear from people who are honest, intelligent and Independent. Not looking for a paper love, just someone to be a good friend to. ISAAC C. BARR 036-0225-E-54, P.O. Box 488, Polk City, FL 33868. (2)

Lonely, 49 yr old male desires penpals around the same age who care. MARVIN D. BROCKETT 04206-164, P.O. Box 1000, Lewisburg, PA 17837. (2)

Searching for someone to correspond with and maybe make my time easier through words. RANDI ORICK 142376, P.O.B. 779, Marquette, MI 49855. (2)

I read an ad in *Fag Rag* about your paper and would like to find someone who would be willing to exchange letters with me. The loneliness and drabness of prison life is destroying me. I'm sure someone can understand what I'm trying to say. ROBERT HOLLINS, 156-218, Box 25, Lorton, VA 22079. (2)

I'm broadminded and understanding of the struggle of your organization because as a prisoner I've been discriminated against myself. I would really appreciate being able to write someone. LARRY McDONALD 052050, P.O.B. 221, M.H.U.-D.14, Ralford, FL 32083. (2)

Got your address from NGTF. I could dig some mail and friends. I'll be released in July of '80, am 24, and like chess, body building, people and of course letters. Nice rapping to you. MIKE SASSIN, P.O. Box 779, 139861, Marquette, MI 49855. (2)

Good morning! How is the Gay Community News coming along? I would like some gay companionship. I'm gay myself and a lovely 28. Shemecca Golings 76A3522, Clinton Correctional Facility, Box 367, Dannemora, NY 12929.

Love to socialize (but not all the time!). Am about to finish a term this summer and would like to get to know someone (especially from FL where I'll be paroled). Thank you for any assistance you can give me in this matter. Rodney Jay MARSH, P.O. Box 158, Lowell, FL 32663. (3)

Gay male 20 just starting to come out. Enjoy much reading your paper! Would like to place my name on your penpal list. Edward HANCOCK A-88074, P.O. Box 87, Menard, IL 62259. (3)

Is there any way you could place my name and address in your next penpal section. You don't know how much it would mean to me. Dale F. GOHL #152880, P.O. Box 511, Columbus, OH 43216. (3)

I'd like to write to gay people and to get your paper, if that's possible without funds. (Ed. note: It is.) Please write Tony Clark, Georgia State Prison, 69252 #m-4, Reidsville, GA 30453.

I'd like to hear from other gay men who may be in search of a meaningful relationship. I'm 27 and like your paper very much. Dennis Daschofsky, Box 777, 626178, Monroe, WA 98272.

A friend told me he placed an ad in your paper and found someone he is very fond of, he receives letters and visits and is much happier now. I'm a gay prisoner, 23 yrs old, seeking friends, mail and visits from other gay brothers. Like music, travelling, people and lots of sex. Get in touch with LEROY BROWN F7258, P.O. Box 244, Graterford, PA 19426. (2)

I enjoy reading, jazz, levis, cowboy hats, and the steam baths; also very much into gay rights. Enclosed is a gay poem... Hoping to find a penpal: WILLIAM CONCANNON 23947-175, Box 888 F Unit, Ashland, KY 41101. (2)

I've been gay for 10 of my 20 years and enjoy sex any and all of it. Please put this request in your paper and also start sending it to me. Thanks, DANIEL BAXTER 156304, P.O. Box 779, Marquette, MI 49855. (2)

I'm a 21 year-old who would enjoy writing some older people with intellect. I'm studying to be a psychology major at night college. Bobby C. CRABTREE, P.O. Box 747, #009200 Starke, FL 32091. (3)

Young gay male with business and accounting degree desires moving relationship with advanced person. Peter SULEWSKI, #143886, Rt. 3 Box 3333, Hagerstown, MD 21740. (3)

Gay man 28 desires to write other gay men interested in forming a lasting relationship. Dennis DASCHOFSKY, 626178, Box 520, Walla Walla WA 99362. (3)

Gay man desires to make friends through the mail. Interested mainly in sincerity, no film-flam. Help this lonely guy out. Omer Causby SAXON #99296-131, P.O. Box 4000, Springfield, MO 65802. (3)

First allow me to introduce myself. I'm Samuel SLOAN, 24, presently incarcerated at Lucasville and also attending Shawnee State Community College. But it's still difficult to occupy the hours of loneliness. Will send photo. S. H. Sloan #149-125, P.O. Box 45699, Lucasville, OH 45699. (3)

Young man wishes to correspond with intelligent gays in order to establish meaningful relationship. Enjoy reading your paper. Douglas PONDER, 260067, Legalist Counselor, P.O. Box 520, Walla Walla, WA 99362. (3)

Prison butch young stud looking for butch men, hung with beards or moustaches. Lonely, seeks penpals. Clarence EDWARDS #066-164, P.O. Box 747, Starke, FL 32091. (3)

A young interesting guy wants to correspond with anyone who's looking for a possible friendship. Waiting to hear from you (smile): Wm (Wild Bill) GASAWAY, P.O. Box 747 #053865, Starke, FL 32091. (3)

Looking for gay people who would be interested in meeting and writing an honest, forthright and self-sufficient being. Attractive, 21, devoted Scorpio. Respectfully submitted, John Charles COLE, #14658, P.O. Box 41, Michigan City, IN 46360. (3)

Seeking friend with whom to exchange thoughts and ideals. Race, sex and age are no barrier, so please someone, write. Richard JONES Jr, #146173, P.O. Box 69, London, OH 43140 (3)

Gay man 28 soon to be released and in need of friends in the Boston area to help make a stable re-entry. Ground control, can you read me? Sincere only, please! Randy BULLEN #138875, Rt. 3 Box 3333, Hagerstown, MD 21740. (3)

Masculine male 28 wishes sincerely to hear from gay males, preferably drag queens, female impersonators or transvestites. Should be released this year. Mark A. ROBINSON 037250, P.O. Box 500, Olustee, FL 32072. (3)

I hope to hear from someone interested in sharing a positive relationship with someone 20 who is just starting to come out. My name is Richard BRYAN 8003449 B-4, 2700 S. California, Chicago, IL 60608. (3)

Interested in corresponding with someone intelligent and independent and into gay mentally as well as socially. My hobbies are oil, water and acrylic painting and woodcraft. Also like sports. Mitchell R. BROWN, P.O. Box 747, Starke, FL 32091. (3)

Having no family which seems to care, am serving 2 years and it is very hairy with no visitors, far from home. Any letters will be welcomed with open hands. Leon Goolsby #151-622, P.O. Box 45699, Lucasville, OH 45699. (3)

I'm interested in the gay community and was wondering if you could put my name in the penpal section of your paper. I'm lost and lonely and in need of friends. Ralph SHUSTER 151-210, P.O. Box 511, Columbus, OH 43216. (3)

Slim and trim and tall would enjoy writing to gay males. Terry CRUTCHFIELD, C-039230 P.O. Box 747, Starke, FL 32091. (3)

I'd appreciate a free sub that your explicit and different paper offers. Also please put my name in your penpal list so that some nice person will add some correspondence (of a personal nature) to my days. If anyone out there has a manual typewriter to help me in my legal struggle. Thank you, Billy Mac MC COY 75868, Angola, LA 70712. (3)

Queen, red hair blue eyes and freckles! Desires someone to write. Bryan (Rose) BRECKENRIDGE, 156-981R, P.O. Box 45699, Lucasville, OH 45699. (3)

Artist who loves to see the sun come up and set, 33 would like to write someone. Willie Range 10164, Box 87, Menard, IL 62259. (3)



# Calendar

## weekly events

### sundays

**Boston, MA** — Gay Recreational Activities Committee (GRAC). Swimming at Lindemenn Center (Steniford St/Gov't Ctr.). 4:30-6pm. Men end women. 2-4pm.

**Boston, MA** — Gay Recreational Activities Committee (GRAC). Roller skating. Hetch Shell, Esplanade. Men end women. Call 282-9161 for info.

**Boston, MA** — Chiltern Men's Basketball. Lindemenn Center (Gov't Ctr.). 4:30-6pm. Info: 227-6167.

**Boston, MA** — Chiltern Running Club. Jogging end racing on the Esplanade. Suns. et 1, Mon, Wed, & Fri et 6. Info: 367-2776.

**Boston, MA** — Chiltern Volleyball for men end women. 3-4:30. Lindemann Ctr. Info: Dee, 266-2147.

**Boston, MA** — Gay AA meets at Old West Church, 131 Cambridge St. Gay men end women. 2:30pm.

**Greenfield, MA** — Gay Men of Franklin County. Every third Sun. Green River Cafe, Osgood St. 7pm.

**Orleans, MA** — Shoreline, a gay social group, alternative to the bars, on Cape Cod. Meets every 2nd Sunday. Info: P.O. Box 1614, Orleans, MA 02653.

**New York, NY** — Lesbian Feminist Liberation. Women's discussion. Women's Center, 243 W. 20th St. 691-5460. 3pm.

**New York, NY** — Rainbow Society. Deaf gay meeting. Menhatten Community Center, 75 Morton St. 2nd Sunday of the month. 2pm. 755-1426.

**New York, NY** — Dyke Anarchists meet. 339 Lafayette St., 7pm.

**New York, NY** — Gay People in Health Care. Meeting. Third Sunday. St. Vincent's Hospital, 7th Ave. and 12th St., Room 207, 7:30pm. 499-1453. (Mon-Fri, 6-10pm).

**Concord, NH** — NH Coalition of Lesbians and Gay Men. 1st Sun. of the month, 1-5pm. Statewide political action group. Info: 228-8049.

**Philadelphia, PA** — Gay Coffeehouse, 326 Kater St. 4-8pm. For info on other activities call WA2-1623 or 928-1919.

## coming events

**ALL OUR VOICES ... ALL OUR VISIONS.** Theme of this year's Lesbian and Gay Pride Weeks and June 21 Parade. We have to hustle some bucks to do enough publicity and get good entertainment. Send a little something today to: Pride '80, c/o Beth Kelley, 285 Harvard St. #102, Cambridge, MA 02139.

### apr 26 sat

**Boston, MA** — OUT HERE! Committee for Gay Youth, for lesbian and gay youth 21 and under. Meeting in front of Arlington St. Church, 355 Boylston. 12 noon. For picnic on the Esplanade.

**Washington, DC** — Mobilization For Survival/Lesbian & Gay Task Force. March for a Nuclear Free World: 'Human Rights and Human Survival—One Goal'. Info: (313) 924-7175.

**Memphis, TN** — 5th Southeastern Conference of Lesbians and Gay Men. August 1-3. Register by early May. Info: (901) 744-4453.

### 27 sun

**Boston, MA** — A Night of Gay and Lesbian History: Our Boston Heritage. Members of Boston Area Lesbian and Gay History Project presenting slides. From the Puritans to the Punch Bowl. Also a slide show: Woman-loving women. B.U. Sleeper Hall, 871 Comm. Ave. 7:30pm. Signing for the hearing impaired. Banell donation \$2.

### 28 mon

**Cambridge, MA** — Gay Light Support for high school and college age women who are or are considering being lesbian. Meeting at Cambridge Women's Center, 46 Pleasant St., 7-9pm. Info: 354-8807.

**Cambridge, MA** — Boston NOW Lesbian Task Force presents a program based on its new publication *Lesbians: A Consciousness-Raising Kit*. All those interested in participating in a series of workshops about lesbianism and feminism are welcome. 7pm. 99 Bishop Allen Dr. Central Sq. Info: 661-6015.

## mondays

**Boston, MA** — Gay Light Support Group for High School or College age women who are or are considering being lesbians. Info: 266-6103.

**Cambridge, MA** — LUNA (Lesbians United for Non-nuclear Action) meeting. Women's Educ. Ctr., 46 Pleasant St. 354-8807. 7-10pm.

**Brattleboro, VT** — Southern Vermont Gay Men meet every 4th Monday at the Common Ground, 25 Elliot St. 7:30pm.

**Morristown, NJ** — Gay Activist Alliance in Morris County (GAAMC). Meetings, discussions, socials. Morristown Unitarian, Normandy Heights Rd. 762-6217. (NJ Gay Switchboard: (609) 921-2585.)

**New York, NY** — Christopher St. Lib. Day Comm. meets second Mons. et 348 W. 14th St. 7:30pm.

**New York, NY** — Lesbian Feminist Liberation Meeting. Women's Center, 243 W. 20th St. 691-5460. 7:30pm.

**New York, NY** — Comité Homosexuel Latino-americano. Meeting for men end women. 8pm. 339 Lafayette St. 877-0237.

**New York, NY** — Meeting of the NY Coalition of Black and Third World Lesbians end Geys. Triangle Ctr., 28 9th Ave., 3rd floor. 7:30pm. Anyone interested in these issues is welcome regardless of race.

**New York, NY** — WBAI (99.5FM) The Lesbian Show. 10pm. 279-0707.

**New York, NY** — NY Gay Community Marching Band. Rehearsal. 7-10pm at Medusa's Revenge, 10 Bleeker St. Info: 864-1700, x709. Musicians, twirlers, etc. No auditions.

**New York, NY** — NYC Geymen's chorus rehearsal. 7:30pm. Church of the Beloved Disciple, 348 W. 14th St. 891-3414. All men welcome.

## tuesdays

**Cambridge, MA** — Daughters of Bilitis. Organization for women. Discussion group. Old Cambridge Baptist Church, 131 Mess Ave. 8pm. Cell 661-3633 for info on all DOB activities.

**Boston, MA** — Gay Way radio program. (WBUR, 90.9 FM) Join co-hosts Ann McGuire end David Soda end their guests. 8:30pm.

**Boston, MA** — Alternative family living: ceiling ill single parents, parents, end children-loving people to meeting for discussion end support. Info: Cethy 825-1970 or Sashe 825-4961.

### 29 tues

**Cambridge, MA** — Women's Community Health Center. Basic self-help group. Info: 547-2302.

### 30 wed

**Boston, MA** — Chiltern Mt. Club. Bike maintenance workshop in Bedford, MA. Info: John (617) 275-1336.

**Boston, MA** — Lesbian and Gay Pride Week Celebrations. Meeting to plan events and work on publicity. EVERYONE WELCOME! Glad Day BookShop, 22 Bromfield St. 7pm.

**New York, NY** — Lawrence Quirk, film author-editor, leads a panel on The Gay Film, at the Gay Opinion Forum. Beloved Disciple Church, 348 W. 14th St. 8:30pm. Donation \$2.

## may 1 thurs

**Boston, MA** — GCN PROOFREADING AND PASTE-UP! SEE THURSDAYS ABOVE FOR DETAILS.

**Amherst, MA** — Coffeehouse. Alternative music. 8pm-1am. Farley Lodge, UMass. Suggested donation \$2.

**Cambridge, MA** — Mobilization For Survival monthly meeting. Noam Chomsky will speak on 'The New Cold War'. Potluck supper et 6:30, meeting et 7:30. 13 Sellers St. (basement of St. Peter's). Info: 354-0008.

**New York, NY** — 'The historical denial of lesbianism, from Sappho to Eleanor Roosevelt', a talk by Blanche Wiesen Cook. Gay Women's Alternative. At the Universalist Church, Central Park West et 78th. 8pm. \$3 donation. All women are welcome.

### 2 fri

**Boston, MA** — GCN SENDING THE PAPER OUT TO SUBSCRIBERS. SEE FRIDAYS ABOVE FOR DETAILS!

**Pisnfield, VT** — (WGDR, 91.1FM) Breddie end guests. Cali Int Open excess-community radio. Midnight on.

**Hartford, CT** — Greeter Hartford Lesbian end Gay Taskforce meets et Hill Ctr., 350 Farmington Ave. 7pm. (First Tuesdays) Info: 249-7691.

## wednesdays

**Boston, MA** — OUT HERE! Rap group organized by and for lesbian and gay youth 14 to 21. Info: 286-6103.

**Boston, MA** — Gay Recreational Activities Committee (GRAC). Volleyball. Lindemenn Center (Steniford St/Gov't Ctr.) Men end women. 8-10pm.

**Cambridge, MA** — Open meetings to organize a women's political party. Cambridge Women's Center, 48 Pleasant St. 7pm. All women invited. For info call 876-0704.

**Cambridge, MA** — Harvard-Redcliffe Gay Students Assoc. meeting. Phillips Brooks House, Harvard Yard, 8-10pm. Info: 495-5478.

**Bellows Falls, VT** — The Coffee House. Southern Vermont Lesbian & Gay Men's Coalition. 7-11pm et the Andrews Inn, on the Square. Refreshments, music, poetry. For info call Kevin 387-GAYS.

**New York, NY** — WBAI (99.5FM) Gay Rep. 279-0707.

**New York, NY** — Chelsea Gay Association. Meets last Wednesday of the month. Coffeehouse. Cell 691-0057 for info.

**New York, NY** — Gay Teachers Assoc. members meet (1st Wed.) and rap group (3rd Wed.). Info: 255-5969 or 499-1060.

## thursdays

**Boston, MA** — GCN proofreading and layout (basically cutting and pasting with a little beer and pretzels on the side). No experience necessary. We'll teach you all you need to know! Proofreading begins 5-lah and layout 6-lah. 22 Bromfield St. (near Park St end Washington St subway stops), 2nd floor. 426-4469.

**Cambridge, MA** — Daughters of Bilitis. Organization for women. Discussions end social hour. Old Cambridge Baptist Church, 1151 Mess Ave. 8pm. Cell 661-3633 for info on all DOB activities.

**Boston, MA** — Boston Asian Gay Men and Lesbians are having another potluck dinner and discussion at 7:30. All Asians are welcome. Info: Lilian 236-4710, Cerielyn 723-2592 eves, or Glad Day Book Shop, 542-0144.

**Boston, MA** — Boston chapter of North American Man-Boy Love Association meeting and social. John Mitzel will speak. Glad Day Book Shop, 22 Bromfield St. 542-0144.

**Boston, MA** — Chiltern Mt. Club. Bird-watching et Mt. Auburn Cemetery in Cambridge. 7am. Info: Ted 625-7924 or Barbara 367-0394.

**Cambridge, MA** — AmTikva. Lag B'Omer (service). Learning Shebbat songs. 312 Memorial Dr. 8pm.

**Boston, MA** — 'Black Star,' autobiographical movie about a gay man and his relations with family end lover. Channel 2 (WGBH) at 11:30pm.

**Amherst, MA** — Gay Alliances of UMass, Amherst, and Hampshire Colleges invite you to 'Our prom' at Hampshire (Red Barn). Advance tickets only. Get tickets as early as possible. Dancing, buffet, champagne. Info: PGA 545-0154.

### 3 sat

**Cambridge, MA** — Lesbian end Gay Folk-dancing at Phillips Brooks House in Harvard Yard. Potluck supper follows dancing! 3-5:30pm. Info: Judy 661-1436 or Dee 681-7223.

**Boston, MA** — Chiltern Mt. Club. Bicycle outing in Tamworth, NH. Info: Keith (603) 868-7365 or Mark (603) 323-8572.

**Boston, MA** — Chiltern Mt. Club. Mountain climbing in Chocoma, NH. Info: Bliss (603) 883-5583.

**Boston, MA** — Chiltern Mt. Club. Wildflower walk in Framingham. Info: Jonathon (617) 492-1339.

**Salem, MA** — Gay May Day. Singers, craftspeople, dancers, musicians, food services etc. A festival from 9am-5pm at the Student Union of Salem State College, end from 7-11pm at Old Town Hall in Salem. From 11pm-??? Special surprise! Info: 745-6968.

**New York, NY** — Lesbian Herstory Archives Fundraiser. NYU Loeb Center. 8pm. Sponsored by NYU Women's Center.

**Cambridge, MA** — Lesbians with children. Support group. 8-10pm. Cambridge Women's Center, 48 Pleasant St. 354-8807.

**Cambridge, MA** — Lesbian Liberation. 7:30-8pm munchies; 8-10pm discussion. Cambridge Women's Center, 48 Pleasant St. 354-8807.

**New York, NY** — Gay Activists Alliance regular meeting at 339 Lafayette St. (near Houston) 8:30pm. All are welcome!

**Somerville, MA** — Lesbian support group for younger women in Somerville. 7:30pm at the Somerville Women's Center, 38 Union Square (second floor over leundromat). For info call 623-9340.

## fridays

**Boston, MA** — Come to GCN office, 22 Bromfield (near Park St. subway stop), 2nd floor, anytime after 5 for as long or as short as you like (until about 11pm) to help send the paper out to subscribers. (There are LOTS of them and we do need help!) Refreshments and good times. Men and women welcome. 426-4469.

**Boston, MA** — 'Musically Speaking' with Melanie Berzon. Women's radio program: Jazz, R&B, women's music, ideas, events information. 1-4pm on WMBR (88.1FM) Call 494-8810 for input.

**Boston, MA** — Chiltern Men's Swimming. 7-9pm all ages. Lindemenn Center (near Gov't Ctr.). Info: 267-2778.

**Boston, MA** — Gay Rec. Activities. Basketball. 7-9pm. Lindemann Ctr. (Gov't Ctr.) Info: 282-9161.

**Cambridge, MA** — Daughters of Bilitis. Over 35 rap group at Old Cambridge Baptist Church, 1151 Mess Ave. 8pm. (4th Friday end 2nd Wednesday of each month).

**New Bedford, MA** — Support Group for gay women meets et Women's Center, 252 County St. 7pm. 996-3343.

## saturdays

**Boston, MA** — OUT HERE! Outings end projects for lesbian and gay youth 14-21. Every Saturday afternoon. Info: 266-6103.

**New York, NY** — Gay Youth rap group. 26 9th Ave. 1pm. 242-1212.

**Boston, MA** — A discussion of lesbian relationships. Dignity in love, work end community. Somewhere, 295 Franklin St. 2-5pm. \$5 negotiable. Presented by Mary Philbin (educator) end Miriam Rosenberg (psychiatrist).

**Hartford, CT** — Northeast Women's Alliance Against Nuclear Weapons and Power demonstration against United Technologies. Info: Joan 436-2488.

### 4 sun

**Cambridge, MA** — Drug end Alcohol Free Spaces. A forum sponsored by Cambridge Women's Center, 46 Pleasant St. 2-5pm. Info: Lisa 484-1435 or the Women's Center 354-8807.

**Somerville, MA** — Women's Marching Band of Boston. Rehearsal on first end third Sundays of the month. Info: 354-8271.

**Boston, MA** — Chiltern Mt. Club. Beginners whitewater canoeing on the Green River in MA. Call Armin at (617) 426-1607.

**Cambridge, MA** — Closet Space (WCAS 740AM) Weekly public efforts program for gay men end lesbians. 10:30am.

**Cambridge, MA** — 'What has feminism to do with faith?', a talk by Francine Cardman. 4pm. Pusey Room, Memorial Church, Harvard Yard.

**Boston, MA** — Project Bread: Greater Boston Welk for Hunger. Info: 742-4481.

### 13 tues

**Cambridge, MA** — Jenus House Resource Network for Lesbian Mothers is sponsoring a series of meetings. Tonight's topic: parenting adolescents. 7:30pm. 21 Bay St. Childcare available by calling 661-2537 a week in advance.

### 23 fri

**Midtfield, CT** — A Northeast Conference of Multinational Lesbian and Gay Male Feminist Sociolists. May 23-28. Workshops on racism, the new right, heterosexism etc. Poetry, music and dance! Info: Mike (GCN) 426-4469.

**Boston, MA** — Fourth annual Round-Up of Gay Persons in Alcoholics Anonymous. Workshops, AA meetings, social events. For more info end registration write GPAA, Box 8883, JFK Station, Boston, MA 02114. Al-Anon too.

**The deadline for Calendar items is Tuesday at noon for the following issue.**